



THE BHAGAVADGĪTĀ

English Translation according to
the Bhāṣya of Śrī Madhvācārya and
the Gītāvivṛti of Śrī Rāghavendra Tīrtha Swāmīji



C.H. SRINIVASA MURTHY

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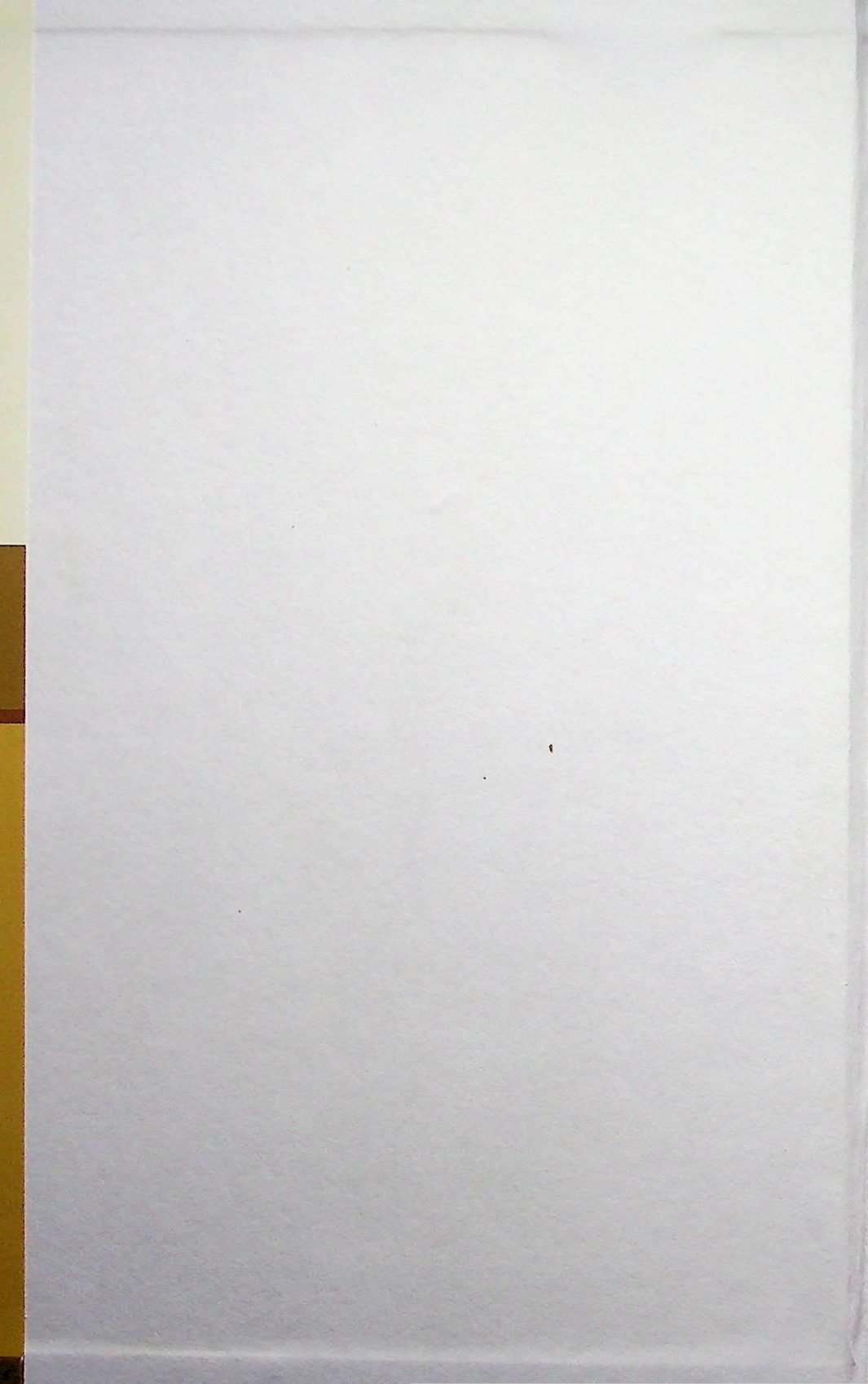
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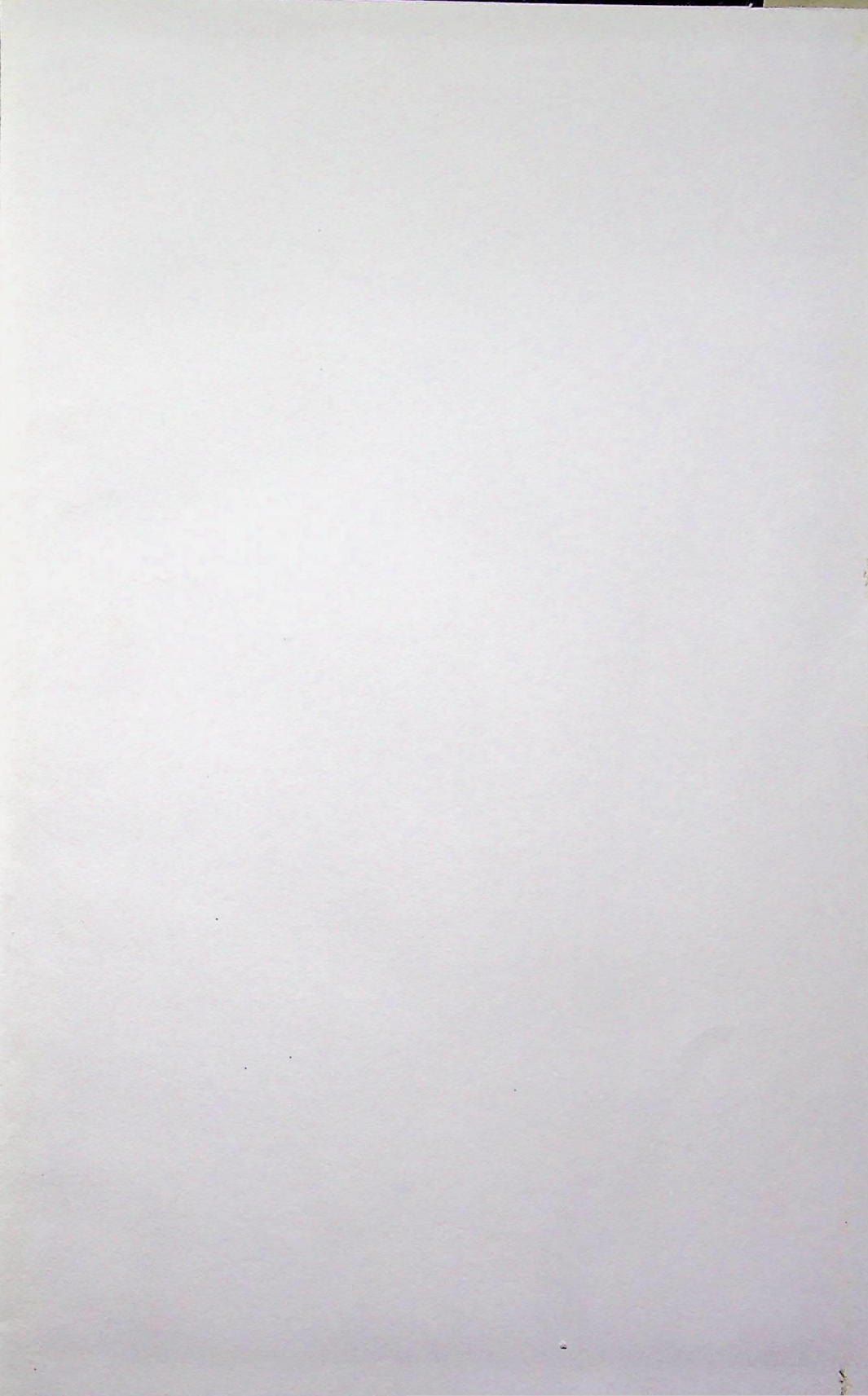
SRI BHANDARAKERI MATHA, GIRINAGAR, BENGALURU

&

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the Gītāvivṛti of Śrī Rāghavendra Tīrtha Swāmīji
of Mantrālayam and Notes.
Verses in Devanāgarī and transliteration.

By
C.H. SRINIVASA MURTHY

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Jagadguru Sri Madhwacharya Maha Samsthana

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BLESSINGS

Bhagavadgeetā is a divine message of GOD to the humanity. This, verily, is the essence of the Mahābhārata. We find a sound exposition and statement of enlightenment, devotion and duty in the Bhagavadgeetā. Srī Madhvācārya has explained these tenets precisely in his Bhāṣya and *Tātparyanirṇaya* on the Bhagavadgeetā. The two works throw light on the meanings and import of the Gītā comprehensively. H.H. Rāghavendratīrtha of Mantrālayam has authored a very good summary of the two works lucidly out of compassion on sincere students. The work is known as Gītāvivṛti.

Dr. C.H. Srinivasa Murthy, our beloved disciple, has translated the Bhagavadgeetā into English in the background of the Gītāvivṛti and the two above mentioned works of Srī Madhvācārya. The translation is a commendable contribution to the pursuit of the Gītā in English medium.

Dr. C.H. Srinivasa Murthy is an alumnus of Poornaprajna Vidyapeetha. He studied the Nyāyasudhā under us. He is a senior and excellent scholar devoted to studies, writing and teaching. We pray Lord Kṛṣṇa to bless him with higher achievements in his pursuits in the path of knowledge.

- Nārāyaṇa smaraṇegalu

Srī Srī Viśveśatīrtha Srīpādaru

Paryaya Sri Pejavara Adhoksaja Maṭha, Udupi

Bhagavadgeetā is Supreme

The *Bhagavadgeetā* is the quintessence of the *Pancarātrāgama* according to Śrī Madhvācārya.

Vedārthapoorvakam jneyam Pancarātrm yato'khilam |
Tatsamkṣepaśca Geeteyam tasmānnāsyāh samam kvacit ||

- *Brahmavaivartapurāṇa* quoted by
Śrī Madhvācārya in his *Gitātātparya nirṇaya-IV*

Pancarātrāgama is the highest among the works authored by Lord Viṣṇu in his various incarnations - so says the author of the *Mahābhārata*.

"Pancarātrasya kṛtsnasya vaktā Nārāyaṇah svayam |
Sarveṣveteṣu Rajendra jñāneṣvetad viśiṣyate ||

- *Śāntiparva*

Pancarātrāgama was authored by Badarīnārāyaṇa. This very author, through his KṚṢṆA incarnation, preached Bhagavadgeetā to Arjuna. Badarīnārāyaṇa and KṚṢṆA are the incarnations of Lord Viṣṇu according to the *Bhāgavatapurāṇa*. Śrī Madhvācārya has revealed the essence of the *Bhagavadgeetā* in his *Bhagavadgeetābhāṣya* and *Bhagavadgeetā tātparya nirṇaya*. He dedicated the two works to Lord Badarīnārāyaṇa because the latter was the first source of the philosophy of the *Bhagavadgeetā*.

Lord Badarīnārāyaṇa was very much pleased with the two works and instructed at midnight, by patting on the floor, Śrī Madhvācārya to give a discourse on *Bhagavadgeetā* once more. Śrī Madhvā got his disciples up from sleep and discoursed on the *Bhagavadgeetā*. What better honour could be there to the *Geetābhāṣya* of Śrī Madhvācārya than being

asked to discourse on it once more by the very first source of the *Bhagavadgeetā*? This is the wholesome proof to the fact that the Mādhvabhāṣya is the most appropriate *bhāṣya* on the *Bhagavadgeetā* - the essence of *Pancarātrāgama*.

II

Śāstreṣu Bhāratam sāram tatra nāmasahasrakam |
Vaiṣṇavam Kṛṣṇageetā ca tajjnānāt mucyate'njaśā ||

- *Brahmāṇḍapurāna*,
quoted in the *Geetātātparyanirṇaya* of Śrī Madhvācārya.

This verse calls Bhagavadgeetā - KṚṢṆAGEETĀ

This designation is very appropriate : (1) Vasudeva's son is Kṛṣṇa. Arjuna also is Kṛṣṇa. He was praised as Kṛṣṇa by the four faced Brahman when the former displayed his excellence in archery on the occasion of burning the Khāṇḍava forest. The dialogue between these two Kṛṣṇas was compiled by Bhagavān Vedavyāsa known as Vāsiṣṭha Kṛṣṇa.

(2) Vāsiṣṭha Kṛṣṇa assigned Sanjaya the job of reporting the happenings in the warfield to Dhṛtarāṣṭra and blessed him with divine eyes which enabled him to see the happenings in the warfield. Sanjaya was fortunate enough to hear the preachings of Kṛṣṇa to Arjuna and to see Viśvarūpa of Kṛṣṇa by means of divine eyes. He conveyed what all he heard and saw to Dhṛtarāṣṭra. As Bhagavadgeetā reached Sanjaya and Dhṛtarāṣṭra through Vāsiṣṭhakṛṣṇa it is KṚṢṆAGEETĀ

'That which draws out' is one of the meanings of the word Kṛṣṇa. Arjuna was affected by delusion, confusion about Dharma, despondency, mental weakness etc.

Bhagavadgeetā drew these ills out of Arjuna. Therefore it is KṚṢṆAGEETĀ.

Nasṭo mohah smṛtirlabdhā tvatprasādāt mayācyuta |
Sthito'smi gatasandehah kariṣye vacanam tava || -18.73

This verse vouches the above observation.

Two verses in the Bhāgavatapurāṇa also vouch the same. One is a part of Bhiṣma's encomium of KṚṢṆA and another is a part of Śukācārya's description of KṚṢṆA's greatness.

Vyavasitapṛtanāmukham nirīkṣya
svajanavadhād vimukhasya doṣabuddhyā |
Kumatimaharadātmavidyayā yah
caraṇagatih Paramasya tasya me'stu || - 1.9.43

Siśyān sapoutrān douhitrān syālān sambandhibāndhavān |
Dṛṣṭvā nirvedamāpanno hantum naivākaronmanah ||

Tam viṣaṇṇamanaścittam kṛpālumavighātinam |
prabodhya prerayāmāsa keśavo yogamāyayā ||

- 10.95.21, 22

III

Vāsiṣṭhakṛṣṇa's role in taking the teachings of the Bhagavadgeetā to the posterity

Śrī Śaṅkarācārya has stated the relevance of the Bhagavadgeetā in the light of Kṛṣṇa's role in its advent.

Śrī Madhvācārya has done it in the light of Vāsiṣṭha Kṛṣṇa's role after its advent.

Śaṅkarācārya looks appropriate seemingly. But a look into the purpose of the two incarnations reveals that Śrī

Madhva is more appropriate. The purpose of Yādava Kṛṣṇa's incarnation is the vanquishment of the burdensome goons on the earth. Arjuna was one of Kṛṣṇa's choices to fill the bill. Arjuna's despondency and consequent volt-face came as a big obstacle. Kṛṣṇa, at this juncture, enlightened Arjuna with his preachings. Arjuna got over the gloom and was inspired to adhere to Kṛṣṇa's teachings. Kṛṣṇa's role in the advent of the Bhagavadgeetā ends here. He did not endeavour to take it to the posterity.

The chief purpose of Vāsiṣṭhakṛṣṇa's (Bhagavān Vedavyāsa) incarnation was to revive the vedic knowledge which was almost extinct with the passage of time. He gave Sanjaya divine power to see, hear and understand the happenings in the warfield and asked him to convey the same to Dhṛtarāṣṭra. Bhagavān Vedavyāsa incorporated this Bhagavadgeetā in his Mahābhārata. Through Mahābhārata it reached the posterity to this day.

Therefore Śrī Madhvācāryas description of the relevance of Bhagavadgeetā in the light of the role of Vāsiṣṭha Kṛṣṇa is more appropriate.

IV

Unique contributions of the *bhāṣya* of Madhva

The order of four *varṇās* - *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *Śūdra* - is of two kinds. Natural and adventitious. The natural order is based on the properties - *śama*, *dama* etc. that are integral part of the souls. This is revealed by Madhvācārya alone among the authors of *bhāṣya* on the verse "*cāturvarṇyam mayā śṛṣṭam*" 4.13. It is not possible to identify the natural order of *varṇās* on the basis of one's birth. The order of *varṇas* identified on the basis of birth

is adventitious. They are not the main instruments in achieving emancipation but only auxiliary. He supports his interpretation with a verse in Nārādīyapurāṇa.

Svābhāviko Brāhmaṇādih śamādyaireva bhidyate
Yonibhedakṛto bhedo jneya aupādhikastvyam

If one is Brāhmaṇa by birth but has meagre properties - *śama, dama* etc he is *śūdra*. He is not eligible for honour on par with *brāhmaṇās*. If one is *śūdra* by birth, but has *śama, dama* etc properties profusely he is a natural *brāhmaṇa*. He is eligible for honours (without prostration etc) on par with *brāhmaṇas*.

Adhikāśced guṇāh śūdre brāhmaṇādih sa ucyate |
Brāhmaṇo'pyalpaguṇkah śūdra eveti keertitah |
Naro'pi yo devaguṇako jneyo devo nṛtām gatah ||

- Mādhvabhāṣya on B.G. 18.44-48

Haribhaktāvanuccastu varṇocco nātipujyate |
Vinā praṇamam pūjyastu varṇahīno haripriyah ||
Ādarastatra kartavyo yatra bhaktirharervarā ||

These statements make it very clear that the order of *Varṇās* is not responsible for caste conflict, enmity and the senseless inequality. Those who allege that, according to Madhva, *brāhmaṇās* only are eligible for emancipation and that *śūdras* are not eligible should open their eyes very widely to see these statements.

V

All women, vaiśyas and śūdras are not accursed

Mām hi Pārtha vyapāśritya ye'pi syuh pāpayonayah |
Striyo vaiśyāstathā śūdrāste'pi yānti parām gatim ||

According to Śaṅkara and Rāmānuja the verse means that all women, *vaiśyas* and *śūdras* are so born on account of the sins they committed in their previous births.

According to Madhva all are not so. Some *brāhmaṇa* or *kṣatriya* soul is born as *vaiśya* or *śūdra* on account of the sin committed by the said soul in its past birth. Some male soul is born with a female body on account of the soul's sin in the past birth.

Pāpādikāritascaiva pumsām svābhāvikā api |
 Vipratvādyāstatra puṇyāḥ svābhāvyā eva muktigāḥ ||
 Yānti streetvam pumāms'o'pi pāpataḥ kāmato'pi vā |
 Tajjanmani varāḥ pāpajatābhyo nijasatstriyah ||

- Quoted in the *Gītātātparyanirṇaya* of Madhvācārya

In śrī Madhvas view the said verse (B.G. 9.32) does not brand all women, *vaiśyas* and *śūdras* as sinners. Only accursed male souls born as women and accursed *brahmanas* and *kṣatriyas* born as *vaiśyas* and *śūdras* are branded sinners. Even such sinful souls can achieve emancipation - says the verse. KṚṢṆA is maganimously compassionate to lift the fallen souls to the elevated positions - means the verse. It never castes aspersions on any gender or caste. The self-styled rationalists are irrationally casting aspersions on B.G.

VI

Samo'ham sarvabhūteṣu na me dveṣyo'sti na priyah||

- B.G. 9-29

"I am alike to all beings. I hate nobody. I love nobody"- says KṚṢṆA in the above quoted verse. In the twelfth

chapter HE repeatedly says - "I love the souls that are devoted to ME". "yo madbhaktah sa me priyah" (12.14,16), "bhaktimān yah sa me priyah" (12.17,19). Similar statements are there in BG in this and other chapters.

Moreover, KṚṢṆA says : "I shall throw those worst of men of cruelty and hatred into wombs of demons in the cycle of births and deaths. These deluded souls who get into wombs of demons birth after birth never reach ME and go down to the most miserable state".

This implies that KṚṢṆA hates bad souls. The statements of KṚṢṆA (in ch. 9, 12 and 16) look contradictory. True. It can be resolved : GOD is never biased; HE never has any uneven or improper view on issues. This is the spirit of 9-29.

Dr. C.H. Srinivasa Murthy, has mentioned the same view of Dr. Sarvepalli Radhakṛṣṇan on this verse. Śrī Madhvācārya quotes a verse from Padmapurāṇa of Bhagavān Vedavyāsa which explains GOD's evenness.

"Nāsyā bhakto'pi yo dveṣyo na cābhakto'pi yah priyah |
Kintu bhaktyanusāreṇa phalado'tah samo harih ||"

- Padmapurāṇa quoted in the *Gītātatparyanirṇaya* 9.29

A devotee is never hated. A hater is never loved. HE showers love on a devotee in conformity to the quality and quantity of devotion. It is neither less nor excess. He is never biased in his judgment or award. Similarly GOD's aversion to a hater is in conformity to the quality and quantity of hatred. The punishment HE awards on them is neither less nor excess.

This explanation of Śrī Madhvācārya on the verse 12-29 has removed the apparent contradiction in the sayings of KṚṢṆA.

VII

In the event of war there is a possibility of killing Bhīṣma and others. This entails seeing the asundered bodies of them. This will cause great sorrow. Their death or injury will snatch away the opportunity of seeing them in good condition. Therefore how do I wage war? Arjuna asked KṚṢṆA,

"Mātrāsparsāstu kaunteya śītoṣṇa sukhaduhkhaḍāh |
Āgamāpāyino'nityāstānstitikṣasva Bhārata ||"

This verse answers Arjuna's query. The word '*titikṣasva*' is interpreted as 'bear with' by Śrī Madhvācārya in his GTN. Arjuna wanted KṚṢṆA's advice as a way out of his predicament. 'bearing with' is not a way out. Śrī Jayatīrtha has interpreted Śrī Madhva's word '*Soḍhavyam*' (should be borne with) as '*abhimānatyāgena parihartavyam*'. This means: Giving up of *abhimāna* (attachment) is the way out. Śrī Madhvācārya, in his *bhāṣya* on Bhagavadgeetā interpreted the word '*titikṣasva*' as '*abhimānam parityajya śītoṣṇādīn titikṣasva*'. The above interpretation of Śrī Jayatīrtha is consistent with this *bhāṣya*.

Besides, Śrī Madhvācārya, in his *Bhāgavata tātparyanirṇaya*, has said that '*samsāra*' (repeated transmigration of soul into different bodies and the consequent sorrow) is due to *abhimāna* (attachment) and *abhimāna* only'. He has supported this view with a quote from an ancient work of Bhagvān Vedavyāsa. In the light of this statement the word

'*śoḍhavyam*' in the GTN should be understood as explained by Śrī Jayatīrtha.

* * * *

Connection between objects and sense organs causes pleasure or sorrow. This happens continuously like flow of water in a river. This does not happen in the states of sound sleep and unconsciousness the presence of the said connection notwithstanding. Therefore the cause and effect relationship between the said connection and pleasure or sorrow is not true always. This is suggested by KṚṢṆA with the word *anitya* in the verse 2.14. This explanation is given by Śrī Madhvācārya in his *bhāṣya* and this is simply delightful.

VIII

..... *prajñāvādāmśca bhāṣase* 2.11. The word *prajñāvāda* means thoughtful averments according to Śrī Śaṅkara and Śrī Rāmānuja. According to them views presented by Arjuna in favour of giving up war are thoughtful. How can the view of giving up a crusade be thoughtful? Arjuna himself, at the end of KṚṢṆA's preachings, suggested that his views against war were delusion- ridden as he said he was free from delusion.

Naṣṭo mohah smṛtirlabdhā tvatprasādānmayācyuta |
Sthito'smi gatasndehah kariṣye vacanam tava ||-18.73

There is a eulogy on KṚṢṆA by Bhīṣmācārya in the first *śkandha* of the *Bhāgavatapurāṇa*. There, Bhīṣma says that KṚṢṆA removed the faulty thoughts of Arjuna with his teachings on the science of soul. This also is an unassailable proof to the fact that Arjuna's views against war were not thoughtful. Śrī Madhvācārya has interpreted the word

prajnavāda as *prajnā+avāda* which means 'not a view that is thoughtful'. This interpretation is consistent with the above mentioned facts.

IX

"Though I have nothing to gain, I keep doing deeds to inspire people to do their duties diligently (3.22,23). Ignorant perform their duties with an eye on beneficial returns. Enlightened do so to educate people" - said KRṢṢṢNA.

Saktāh karmaṇyavidvāmsō yathā kurvanti Bhārata |
Kuryād vidvānstathāsaktascikīrṣurlokasaṅgraham ||

- 3.25

Here is a question : The end of any activity is attainment of pleasure or the wiping out of sorrow without remainder. The activity of educating people causes neither to the enlightened. Nor is it an instrument of emancipation. Realisation of GOD alone is the instrument of emancipation. So states a treatise quoted by Madhvācārya in his GTN.

Sarvaduḥkhanivṛttistu jñānino niscitaiva hi |
Upāsaya karmabhisca bhaktyācānandacitratā |
Jñāninām mokṣaniyamah

Therefore why should the enlightened soul educate people? Madhvācārya answers :

Ajñānām jñānadam karma jñāninām lokasaṅgrahāt |
Addhaiva tuṣṭidam mahyam sā muktānandapurtidā ||

- *Kṛṣṇasamhitā* quoted in GTN

Observance of prescribed deeds by ignorant people purifies their mind. This leads them to realisation of GOD.

Performance of these deeds by enlightened souls secures them the enhanced pleasure of GOD. This results in the fullest bloom of bliss. Performance of deeds by enlightened souls is a tax payable to the state presided over by GOD and therefore it is as compulsory as payment of tax to the state.

This view is stated implicitly in the Bhagavadgeetā :
"Karmaṇaiva hi samsiddhimāsthitā janakādayah" - 3.20

This means : Janaka and others (enlightened souls) attained *samsiddhi* by means of *karma*. Here *samsiddhi* means full emancipation. Fullness of emancipation is the fullest bloom of bliss.

The word *lōkasamgraha* itself connotes this meaning according to Madhvācārya. In his *bhāṣya* on the *Bṛhadāranyakopaniṣad* he has given this meaning. *lo*=emancipated. *ka* = bliss, *sam*= excellent, *graha*=experience.

* * * *

The word *karman* has two parts. *kar* + *man*. *Kar* means action. *Man* means enlightenment. Therefore *karman* means deeds or actions guided by enlightenment. Deeds of unenlightened, therefore, are not *karman* in the full sense of the term. Śrī Madhvācārya has quoted Vyāsa-smṛti in support of this view.

"Karma Brahmaḍṣāhīnam na mukhyamiti kīrtitam |
 Tasmāt karmeti tat prāhur yat kṛtam Brahmaḍarśinā||

Therefore, Kṛṣṇa's counsel to the enlightened Arjuna to undertake war is justified. Therefore the view that the enlightened ones need not perform the prescribed deeds is wrong.

* * * *

Svakam rūpam darśayāmāsa bhūyah - 11.50 (showed his usual form again). Here the word *svakam rūpam* means, to some readers, natural form. They understand that the four armed, small sized form only of KṚṢṆA is natural and that *viśvarūpa* is not and that it is illusionary. Madhvācārya says in his GTN : The understanding that *viśvarūpa* is not natural is illusion. He quotes :

Parasparavibhedastu mugdhadṛṣṭimapekṣya tu |
Prādurbhāvasvarūpāṇām viśvarūpasya ca prabhoh ||
Anyathā na viśeṣo'sti vyaktirhi ajnavyapekṣayā ||

This means : People affected with the causes of illusion see distinction between incarnations and *viśvarūpa* of Lord. There is no such distinction as a matter of fact.

The word '*svaka*' can be explained from different angles: (1) Here '*ka*' means small or limited. '*svakam rūpam*' means small sized form of KṚṢṆA. (2) This form gave pleasure to Arjuna and others while they saw it and moved with it. Here '*ka*' means pleasure. *svaka* means that form which gave pleasure to HIS loved ones.

Arjuna saw *viśvarūpa* by means of divine eyes given by KṚṢṆA. Therefore it cannot be illusionary. Nor can the world including different sentient beings he saw there be illusionary.

If it were illusionary the description of it as divine and as one that can be seen rarely as a result of hard penance would be irrelevant. (See verses 7, 48, 52, 53, 54 in the eleventh chapter)

Manmanā bhava madbhakto madyājī mām namaskuru |

- 18.65

Manmanā bhava - fix your mind on ME. This exhortation is emphasised by scriptural injunctions such as '*smartvyah satatam viṣṇuh*' '*dhyeyo Nārāyaṇah sadā*'. "Contemplation should be result of devotion. Prahlāda and such other seekers are examples. It should not be the outcome of hatred as seen in Jarāsandha, Sālva etc. It is a means of downfall - warns KṚṢṆA saying *Madbhakto bhava*.

Some interpreters have interpreted *bhakti*, here, as contemplation of oneself as being Brahman. But KṚṢṆA does not mean this *bhakti* here. Words *Madyājī bhava* (which means : worship me) suggest this. Worshipper is not worshipped. Here is a question : "*samatvamārāadhanam acyutasya*" is a scriptural statement. This means : *samatva* is the worship of Acyuta. What is *samatva*? The view that all sentient beings are, verily, Brahman; the said *bhakti* facilitates this worship? This view is not correct as it is not consistent with KṚṢṆA's prescription *Mām namaskuru*. Prostration or salutation is possible if the saluted is superior to the salutor and if the salutor admires this superiority. The understanding that oneself is Brahman cannot inspire one to offer salutation. Besides, there is none to receive salutation.

Therefore *bhakti* meant by KṚṢṆA in this verse is love that springs out of the knowledge of greatness of KṚṢṆA. This alone can inspire worship of and prostration to HIM.

* * * *

Sarvadharmān parityajya māmekam śaraṇam vraja ||

- 18.66

Give up the (misconceived) attribute of supremacy in all other gods. Renounce or submit to ME the fruits of all elevating deeds performed. Give up the thought that you are the independent performer of deeds. Submit all righteous deeds to ME. Surrender to ME, the SUPREME as saviour from the fear of *samsāra* = the repeated transmigration. Then I shall free you from all the sins. Don't grieve.

KṚṢṆA has thus assured all righteous souls through Arjuna. Arjuna has the presence of *Nara* i.e Śeṣa who ranks higher than Indra in the hierarchy of gods. This *Nara* is the presiding diety of all finite souls. Therefore the representative status of Arjuna is apt.

* * * *

To sum up : The activities or deeds of embodied souls can cause sins and bind them to tormenting distresses if one strongly believes he is independent and is attached to the fruits of deeds.

Duties alone with full devotion to GOD and without any sense of independence and attachment to fruits would not cause sin and bind the soul to the torturous wheel of births and deaths. Such duties can deliver the soul from bondage. This is the essence of *Karmayoga* preached by KṚṢṆA.

* * * *

Dr. C.H. Srinivasa Murthy has translated Bhagavadgeetā into English in accordance with the Mādhva interpretation of Bhagavadgeeta. Gītā vivṛti of Sri Raghavendra tirtharu of Mantralayam summarises the Gītābhāṣya and Gītātātparyanirṇaya of Madhvācārya. Dr. C.H. Srinivasa

Murthy's translation closely follows Gītāvivṛti. He has given here and there important points of Bhāṣya and Gītātātparyanirṇaya in footnotes. He has quoted Dr. Sarvepalli Radhākṛṣṇan's interpretation of the verse *samo'ham sarvabhūteṣu*. The interpretation is consistent with the Mādhva interpretation of the verse.

Translations of *Tatvāñjali* of H.H. Viśveśatīrtha swāmiji and '*Māyāvādanirāsākhyagranthānekārtha mālikā*', by H.H. Vidyāmānyathīrtha swāmiji into English have come from his pen and they have been published.

The present translation of Bhagavadgeetā into English by Dr. C.H. Srinivasamurthy is useful to all who want to pursue Mādhva interpretation of the same through English medium. We pray Lord KṚṢṆA to grace this translation and to bless the author of the same. We hope that the academics receive this translation with enthusiasm.

We invoke blessings of Lord Sri Ramachandra on Dr. C.H. Srinivasamurthy.

Nārāyaṇa smaraṇegalu
H.H. Vidyēśatīrtha Swāmīji
Bhaṇḍārakeri Maṭha, Bengaluru

DIRECTOR'S NOTE

The Bhagavadgītā is a quintessence of Vedic lore. The preachings of the Bhagavadgītā gives us an essential view of the world. This inspires the reader to live matured life that is useful to society and to oneself. This life is useful here and hereafter.

Arjuna's views against war were mere illusions. Arjuna's admission at the end bears this out.

Naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta ।
Sthito'smi gatasandehaḥ kariṣye vacanam tava ॥

Śrī Madhvācārya has authored two bhāṣyas on the Bhagavadgītā. The two works reveal the meaning and message of the Bhagavadgītā without contradicting any Vedic tenet. Karmayoga and jñānayoga together elevates the seeker to level of emancipation. Karmayoga continuously contribute to raise the quality and quantity of knowledge in the path of emancipation.

The Gītāvivṛti of Śrī Rāghavendra Tirtha of Mantralaya is a simple construe of the Bhagavadgītā in accordance with the *Gītābhāṣya* and the *Gītātātparyanirṇaya* of Śrī Madhvācārya and the commentary of Śrī Jayatirtha on these works. It succinctly summarises the terse discussions conducted in different contexts in the said works. At the opening of every chapter the G.V. offers a pleasant presentation of the relevant connection between the given chapter and the previous chapter or chapters. It also gives the meanings and explains the

spirit of words that are not given and explained by Śrī Madhvācārya. The G.V. is useful to students who have studied the works of Śrī Madhvācārya and Śrī Jayatīrtha, but are unable to bear all the details in their minds. It is also helpful, for a simple appreciation of the Bhagavadgītā, to ones who do not study the works of Śrī Madhvācārya on Bhagavadgītā.

An English translation of the Bhagavadgītā in accordance with the Mādhva interpretation has been a long felt need.

Dr. C.H. Srinivasa Murthy has made an attempt. The translation and explanations closely follow the Gītāvivṛti of Sri Rāghavendrātīrtha of Mantrālaya.

Dr. C.H. Srinivasa Murthy is an alumnus of Poornaprajna Vidyāpeetha, Bengaluru. He has been teaching Vedānta and allied subjects for forty years. He was awarded Ph.D. for his thesis - Concept of Viśeṣa in Indian philosophy by Karnataka University. He wrote his thesis in English language.

His scholarship is admired by H.H. Sri Viśveṣatīrtha Swāmiji, the Kulapati of Poornaprajna Vidyapeetha.

Poornaprajna Samshodhana Mandiram and Aitareya Śodha Prakāśana Peetha of Bhandārakeri Matha are happy to publish the work of Dr. C.H. Srinivasa Murthy.

I prostrate with sincere devotion to Sri Vishveshatīrtha Swāmiji who has been guiding the activities of the Samshodhana Mandiram for its all-round development.

I record my sincere thanks to Prof. P.N. Shastri, Vice-Chancellor and Prof. Subrahmanya Sarma, Registrar of Rashtriya Sanskrit Sansthan, New Delhi for their continuous support to our institute's activities.

I extend gratitude to Prof. H.V. Nagaraja Rao, Chairman of Poornaprajna Samshodhana Mandiram for his whole hearted support for our academic activities. I also express my gratitude for Prof. D. Prahlada Char for valuable guidance in the development of institution.

I express my gratitude for Dr. C.H. Srinivasa Murthy, who took the pain in present edition.

I thank Lavanya Mudrana who have printed this book very nicely, in a short time. I am sure they will extend the same co-operation in future also.

Dr. A.V. Nagasampige

Director

INTRODUCTION

Sarvopaniṣado gāvo dogdhā gopālanandanah

Pārtho vatsah sudhīrbhoktā dugdham gītāmṛtam mahat

- *Vaiṣnavatantrasāra*

The spirit of this ancient and very famous verse is: The Bhagavadgītā is a quintessence of the Upaniṣads preached to knowledge-loving souls through Arjuna.

A thorough study of the Bhagavadgītā and a good acquaintance with the Upaniṣads reveal the truth of the said statement.

Dharma=ethics is the foundation of a prosperous and contented life. To an athiest laws and principles which provide for a contended living for everyone in the present life are *dharma*. To a theist laws and principles which facilitate the achievement of emancipation from the bondage of gruelling births and deaths are *dharma*.

The theistic view of life does not ignore *artha* and *kāma* (material comforts) while the atheistic view ignores Mokṣa=emancipation. *Dharma* is the foremost means of achieving this goal according to the theistic view of life. *Artha* and *kāma* are auxiliary means. They should be used prudently to aid the progress towards the main goal. The theistic laws and principles include truthfulness, non-violence, kindness and greedlessness. This precludes any room for the exploitation of Nature and living beings of all kinds.

Arjuna sees the opposite of ethics in waging a war against preceptors, elders and kinsmen. He sees the contingency of falling into hell after war as it would result in the collapse of the value system (*dharma*).

KṚṢṆA says : The value-system has already collapsed. The behaviour of Duryodhana and company from their childhood days to the days of war is a clear account of this collapse. How many learned personalities visited Dhṛtarāṣṭra and counselled Duryodhana to give up the unethical path he was treading? They were treated with utter contempt. Elders - Dhṛtarāṣṭra, Bhīṣma, Droṇa et al - were unable to stop Duryodhana and company from destroying the value system. Was there any value system to collapse after war?

There was a need to revive the value system. Was there any possibility of revival in the event of withdrawal from war by Pāṇḍavas? No way. Hence Kṛṣṇa's advocacy in favour of war. He calls the war on hand *dharmya*. The word means good to *dharma*. Goodness is its revival.

Arjuna's thoughts against war were due to *abhimāna*= attachment and passion. Kṛṣṇa advises Arjuna to look at things without *abhimāna*.

Important policy decisions are to be taken after examining all the aspects of the subject in question without any passion or attachment. The war in question against dear ones was aimed at vanquishing *adharma*.

The giving up of *abhimāna* about dear ones in such a situation would contribute to the stamping out of *adharma* and to the establishment of *dharma* without personal sorrow. With such noble thoughts Kṛṣṇa preached Arjuna to look at things without *abhimāna*. At the end of Kṛṣṇa's preaching Arjuna said :

Naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta
Sthito'smi gatasandehaḥ kariṣye vacanam tava

- 18.73

A sound view of life and the resultant composed state of mind enable one to treat worldly pleasures and miseries on par. A person of this stature only can give up *abhimāna* and judge things objectively. This unique personality enables one to lead the society, by example, to follow the path of *dharma*. This path of *dharma* not only leads the humanity to live a quality life here but to ultimate destination also - emancipation.

Yam hi na vyathayantyete puruṣaṁ puruṣarṣabha
Samaduḥkhasukham dhīraṁ so'mṛtatvāya kalpate

- 2.15

A sound view of life comprises a good understanding of GOD (Īśvara), finite souls (Jīva) and Nature (Prakṛti). GOD is the supreme sentient being in this universe. He transcends all other sentient beings on account of his full scale perfection. This supreme being is Kṛṣṇa Himself. See chapters 7.6-7 and 15.16-20. Chapters 2, 3, 4, 5 and 6 state the nature of finite sentient beings. They also state the path of GOD-

realisation. They are *niṣkāmakarmayoga*, *jnānayoga*, *dhyānayoga* and *bhaktiyoga*. Chapters 13 and 15 state the inanimate part of the universe. Chapter 14 describes how *rajas* and *tamas* bind the finite souls to matter and how *sattva* helps to get rid of bondage. Chapters 16 and 17 further elaborate the effects of *rajas*, *tamas* and *sattva*.

Consistency is a fundamental requirement of any exposition. The uninfluenced interpreters of Indian scriptures saw this consistency in them and expounded the same in their interpretations.

The entire body of Vedas has this consistency - says the *Aitareya Upaniṣad*.

'Sarve vedāh sarve ghoṣāh ekaiva vyāhṛtiḥ'

This means : Entire vedas and all the voices are but one utterance. One utterance means consistency. So also are the *Mahābhārata* and the *Bhagavadgītā*.

Śrī Madvācārya has expounded with illustrations the declaration of the *Aitareya Upaniṣad* in his bhāṣyās on *Ṛgveda* and *Upaniṣads*. His *Mahābhārata tātparyanirṇaya* reveals the consistency in the *Mahābhārata* and his *Gītābhāṣya* and *Gītātātparyanirṇaya* reveal the consistency in the *Bhagavadgītā*. The consistency of the *Bhagavadgītā* lies in its exposition of the harmony of life here and hereafter and the final emancipation.

Those who do not see these three factors as the core of the Bhagavadgītā fail to understand some verses of Bhagavadgītā in the right perspective. Ex : The verse "*Karmaṇyevādhikāraṣte.....*" (2.47). They understand that this verse prescribes to do duty without expecting any return at the mundane level. Verses 42-46 speak of meditation on GOD and studies of Vedas to comprehend HIM. Performing deeds prescribed in Vedas with a desire for material gain is improper - say the verses 42-43. As the verse 47 has this background the verse means that the pursuit of Vedas is meant to understand GOD and that no lower gains should be aimed at. It never means that occupations which aim at the worldly well being should be taken up without aiming at material gain. The impugned meaning to the verse 2.47 mars the consistency of the Bhagavadgītā.

Moreover, prohibition of desire for gain does not mean total absence of gain. Greater fruits - knowledge, devotion and grace of GOD - accrue. These virtues can be the cause of action. Only desire for such gains which bind the beneficiary to the wheel of births and deaths is prohibited. Material gains also accrue if this policy is followed universally and sincerely.

Similarly, the verse "*Cāturvarṇyam mayā sṛṣṭam....*" (4.13) can be understood in consistency with the rest of the Gītā if the student of the Gītā understands Kṛṣṇa as Brahman i.e. GOD of Upaniṣads

and therefore as creator, preserver and terminator of this universe - (Chapters 6-6, 7, 10-8, 11, 15). Such a student can understand that the prevalent caste system in India is neither created by Kṛṣṇa nor is it the spirit of the Bhagavadgītā.

Mamaivāmsō jīvaloke jīvabhūtaḥ sanātanaḥ

- 15.7

Many understand this thus : "Jīva is a constituent part of ME (Kṛṣṇa)". This meaning is not consistent with the tenets of perfect GOD and the imperfect *jīva* to be emancipated from bondage. Read the verses 15.18 and 18.66.

The *Gītābhāṣya* of Śrī Madhvācārya interprets the word *amśa* in the said verse (15.7) as *bhinnāmsā*. This means different but slightly similar. Jīvas are absolutely different from GOD. But there is a slight similarity as in the instance of sun and fire fly. This meaning is consistent with the tenets of independent, omniscient, omnipresent and omnipotent GOD and the dependent jīva with meagre science and potency as stated in the Gītā.

The *Gītābhāṣya* of Śrī Madhvācārya reveals the consistent view of the Bhagavadgītā in the light of GOD, jīvās and the inanimate Nature as detailed in the work. The author of the Bhāṣya quotes from the ancient works in support of his interpretation. The *Gītātātparyanirṇaya* of the same author sums up the

teaching of the Gītā in its own words. The commentaries of Śrī Jayatirtha on both the works of Śrī Madhvācārya explain lucidly the terse sentences of the said works. They also bring out the dialectical arguments couched in the short sentences of the *bhāṣya* and the *tātparyanirṇaya* and in the words of Bhagavadgītā. The meanings of the verses revealed in the *Gītātātparyanirṇaya* are quite different from the ones revealed in the *Gītābhāṣya*. They are not contradictory.

The Gītāvivṛti of Śrī Rāghavendra Tirtha of Mantralaya is a simple construe of the Bhagavadgītā in accordance with the *Gītābhāṣya* and the *Gītātātparyanirṇaya* of Śrī Madhvācārya and the commentary of Śrī Jayatirtha on these works. It succinctly summarises the terse discussions conducted in different contexts in the said works. At the opening of every chapter the G.V. offers a pleasant presentation of the relevant connection between the given chapter and the previous chapter or chapters. It also gives the meanings and explains the spirit of words that are not given and explained by Śrī Madhvācārya. The G.V. is useful to students who have studied the works of Śrī Madhvācārya and Śrī Jayatirtha, but are unable to bear all the details in their minds. It is also helpful, for a simple appreciation of the Bhagavadgītā, to ones who do not study the works of Śrī Madhvācārya on Bhagavadgītā.

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The work gives a simple translation of all the verses and separate explanations on some verses. It quotes from G.V. wherever necessary. The *Gītābhāṣya* and the *Gītātātparyanirṇaya* of Śrī Madhvācārya are quoted at some points. The translator has added his own notes also at some places.

Poornaprajna Vidyāpeeṭha an orthodox Gurukula in Bengaluru is my alma mater. H.H. Śrī Viśveśatīrtha swāmīji, the founder and kulapati of this Gurukula has taught me the higher works of Vedānta. H.H. Swāmīji has been the guiding spirit to me in my academic endeavors. The most venerable swāmīji has embellished this work with his benedictory message. I offer my humble prostrations to Śrī swāmīji. I offer my respectful salutations to my teachers in the Gurukula.

Aitareya Śodha Prakāśana Peeṭha is Research and Publication wing of Bhaṇḍārakeri Mutt, set up by H.H. Śrī Vidyeśatīrtha swāmīji, a pre-eminent scholar. Publication of well researched and edited works on philosophy is the mission of the Peeṭha. Poornaprajna Samshodhana Mandiram is a Ministry of HRD recognised Institute known for its high quality

research, editing and publication. The two institutions have, jointly, gracefully undertaken the publication of this work. I express my humble gratitude to the Swamiji and the Director of Poornaprajna Samshodhana Mandiram.

Messers Dr. Pranesh RN, Vijayānanda J, Raghuveera C.S. (my son) and Dr. Pratosh A.N. have gone through the translation and have offered very useful suggestions. These suggestions have enhanced the merit of the translation. May God bless them with success in their pursuits.

- C.H. Srinivasa Murthy

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GLOSSARY

- Adharma: 1) Opposite of righteousness - 2) Evil elements that cause downfall
- Ahaṅkāra : Egotism
- Bhāva : Object of the cognition 'is' at the first acquaintance
- Brahman : GOD, Viṣṇu, Nārāyaṇa
- Cāndrāyaṇa: An austerity that requires gradual decrease and increase of food intake for a month. The food must be prepared of cereal that comes out from the cow's stomach with its dung.
- Citta : An aspect of inner sense organ that facilitates recollection.
- Cittavṛtti: 1. Active state of mind
2. State of the mind- eg happiness, sorrow, cognition, desire.
- Dāna : Offering
- Dharma : 1. Righteousness. 2. virtues and virtuous practices which elevate to nobility and bliss
- Dviḥja : Twice-born - Brāhmaṇa, Kṣatriya, Vaiśya (Second birth is an acquired state after undergoing prescribed purificatory rites and initiation into study of Vedas).
- Gṛhasṭha : Married

GOD : Viṣṇu, Nārāyaṇa. Infinite Soul.
Immeasurably great Soul. Perfect Soul.

god : deity subordinate to Viṣṇu

Indriya : Sense and action organs

Jīva : Finite soul - the soul that has bounds.

Jñānayagna : Individual or collective effort to acquire
profound knowledge.

Kārīri : worship of rain gods through *agni*

Karman : Deeds, performance, act, undertaking

Kartṛ : Agent of action, doer

Kartā : Agent of action, doer

Mahāratha : One who can fight against ten thousand
archers and proficient in weapons and science
of weapons

Manana : Reasoning

Manas : An aspect of inner sense organ.

Nivṛttakarman } Any *karman* the performance of which
Niṣkāmakarman } is not aimed at any material or
worldly gain

Prakṛti : Primordial Nature

Prārabdhakarman: Karmans of soul in its previous births that
have begun to produce well or ill effects.

Pratibimba : Similar to and dependent on *bimba*

Śānti : Emancipation

- Śravaṇa : Learning the recitation of Veda and its meaning under a teacher. This learning should lead to reasoning aimed at arriving at the import of Vedas
- Svadharmā : Prescribed duties
- Upāsanā : Contemplation
- Vibhūti : Majesty. Majestic manifestations of GOD
- Yoga :
1. Means of GOD-realisation and emancipation
2. Judiciousness in actions
3. Equanimity in the wake of success or otherwise
4. Performance of prescribed duty with a sense of dedication to GOD.

* * * *

CHAPTER - I

धृतराष्ट्र उवाच -

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

Dhṛtarāṣṭra uvāca-

Dharmakṣetre kurukṣetre samavetā yuyutsavaḥ

Māmakāḥ Pāṇḍavāścaiva kimakurvata Saṅjaya

O! Sanjaya, what did my people i.e. Duryodhana and others and Pāṇḍavas who have assembled, intending to wage a war, in Kurukṣetra, a land that inspires dharma, do?

G.V. - Dhṛtarāṣṭra failed to see the fact that Pāṇḍavas were close to the heart of Lord KṚṢṆA while people knew this well. His enquiry in the above fashion is meant to conceal his desire to hear his sons' victory.

Note - Sanjaya used to report the happenings in the warfield to Dhṛtarāṣṭra. While hearing the report Dhṛtarāṣṭra often expressed his eagerness to listen to his sons' victories and setback to Pāṇḍavas. This vouches the above observation in G.V.

सञ्जय उवाच -

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥२॥

Sanjaya uvāca-

Dr̥stvā tu pāṇḍavānīkam vyūḍham Duryodhanastadā
Acāryamupasaṅgamyā rājā vacanamabravīt

The moment he saw the Pāṇḍava army drawn up in battle order, the prince Duryodhana went to his leader (Droṇācārya) and said

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

Paśyaitām Pāṇḍuputrāṇāmācārya mahatīm camūm
Vyūḍhām Drupadaputreṇa tava śiṣyeṇa dhīmatā

Ācārya ! please look at the big army of Pāṇḍu's sons, organised by your intelligent pupil, the son of Drupada.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

Atra śūrā maheṣvāsā Bhīmārjunasamā yudhi
Yuyudhāno Virāṭascha Drupadaśca mahārathah

Here are heroes, great bowmen who are equal to Bhīma and Arjuna in war capabilities. They are : Yuyudhāna, Virāṭa and Drupada – the Mahārathās.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

Dhṛṣṭaketuścekitānaḥ Kāśirājaśca vīryavān
Purujit Kuntibhojaśca Śaibyaśca narapuṅgavaḥ

The mighty Dhṛṣṭaketu, Cekitāna and the King of Kāśī and Purujit, Kuntibhoja and Śaibya – the best of men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

Yudhamanyuśca vikrānta Uttamaujāśca vīryavān

Saubhadro draupadeyāśca sarva eva mahārathāḥ

The valorous Yudhāmanyu, the powerful Uttamoujas, Subhadra's son and Drupadi's sons – all are Mahārathās.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥

Asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama

Nāyakā mama sainyasya saṁjñārthaṁ tān bravīmi te

O great *dvija*! you must know the distinguished leaders of our army too. Here I place a list of them before you for your information.

भवान् भीष्मश्च कर्णश्च कृपश्च समितिज्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥८॥

Bhavān Bhīṣmaśca Karṇaśca Kṛpaśca samitimjayah

Aśvatthāmā Vikarṇaśca Saumadattistathaiva ca

Yourself, Bhīṣma, Karṇa, Kṛpa, Aśvatthāma, Vikarṇa and Soumadatti – each a winner of war.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

Anye ca bahavah śūrā madarthe tyaktajīvitāḥ

Nānāśāstrapraharaṇāḥ sarve yuddhaviśārādāḥ

And many more brave men have risked their life for my sake. All of them are experts in using various weapons and are skilled in war-fare.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

Aparyāptam tadasmākaṁ balaṁ Bhīṣmābhirakṣitam
Paryāptam tvidameteṣāṁ balaṁ Bhīmābhirakṣitam

This army of ours guarded by Bhīṣma does not seem to be adequate (competent) whereas the army of Pāṇḍavas guarded by Bhīma seem to be powerful enough to score a victory over us.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तस्सर्व एव हि ॥११॥

Ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ
Bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi

Therefore all of you, taking firm positions in accordance with the assignment, in all the entrances of army formations, guard Bhīṣma.

*G.V. (1) lest he be killed by the enemies from behind.

(2) Stating the above to Dronācārya, Duryodhana sank mentally.

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

Tasya sañjanayan harṣaṁ
kuruvṛddhaḥ pitāmahaḥ
Simhanādaṁ vinadyoccaiḥ
śaṅkhaṁ dadhmau pratāpavān

In order to cheer him up, the eldest Kuru, the valiant grandsire produced a roar loudly and blew his conch.

ततश्शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

Tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ
Sahasaivābhyahanyanta sa śabdastumulo'bhavat

And immediately after, conches, kettledrums, tabors and drums were blared up and there arose a tumultuous noise.

ततश्चेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

Tataḥ śvetairhayairyukte
mahati syandane sthitau
Mādhavaḥ Pāṇḍavaścaiva
divyau śankhau pradadhmau

Then Mādhava (KṚṢṆA) and Pāṇḍava (Arjuna) stationed in their great chariot yoked to white horses blew their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

Pāñcajanyaṁ Hrṣīkeśo
devadattam Dhananjayaḥ
Paunḍraṁ dadhmau mahāśaṅkhaṁ
Bhīmakarmā Vṛkodaraḥ

The lord of senses (Hrṣīkeśa) i.e. KṚṢṆA blew Pāñcajanya and Dhananjaya (blew) Devadatta. Vṛkodara i.e. Bhīmasena, of ferocious deeds, blew Pounḍra, the great conch.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलस्सहदेवश्च सुघोषमणिपुष्पकौ

॥१६॥

Anantavijayaṁ rājā Kuntīputro Yudhiṣṭhiraḥ

Nakulaḥ Sahadevaśca sughoṣamaṇipuṣpakau

Kunti's son Yudhiṣṭira, the King, blew Ananta vijaya. Nakula and Sahadeva blew Sughoṣa and Maṇipuṣpaka respectively.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः

॥१७॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुश्शङ्खान् दध्मुः पृथक् पृथक् ॥१८॥

Kāśyaśca parameśvāsaḥ Śikhaṇḍī ca mahārathaḥ

Dhṛṣṭadyumno Virāṭaśca Sātyakiścāparājitaḥ

Drupado Drupadeyāśca sarvaśaḥ pṛthivīpate

Saubhadraśca mahābāhuh śaṅkhān dadhmuh pṛthak-pṛthak

O lord of earth! the great bowmen Kāśya, Śikhaṇḍī the Maharatha, Dhṛṣṭadumna, Virāṭa, the unconquered Sātyaki, Drupada, the sons of Droupadi, the mighty son of Subhadra (Abhimanyu) blew conches separately on all sides.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्

॥१९॥

Sa ghoṣo Dhārtārāṣṭrāṇāṁ hṛdayāni vyadārayat

Nabhaśca pṛthivīm caiva tumulo vyanunādayan

That sound pervading all directions and echoing from the earth and skies rent the hearts of Dhṛtarāṣṭra's sons.

G.V. (i) Your sons thought that the Kuru race is being wiped out today itself.

(ii) The foregoing is a prologue to describe Arjuna's *visāda* (dejection) that led to the preaching of the truth (*tatva*).

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥२०॥

Atha vyavasthitān dr̥ṣṭvā Dhārtarāṣṭrān kapidhvajah
Pravṛtte śastrasampāte dhanurudyamya Pāṇḍavaḥ

Then Arjuna, whose banner carried the symbol of monkey, looking at the determined sons of Dhṛtarāṣṭra said the following, when the strike was round the corner, to KṚṢṆA.

अर्जुन उवाच—

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥२२॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

Hṛṣīkeśam tadā vākyaṃidamāha mahīpate
Senayorubhayormadhye ratham sthāpaya me'cyuta

Yāvadetānnirīkṣeḥam yoddhukāmānavasthitān
Kairmayā saha yoddhavyamasmin raṇasamudyame

Yotsyamānānavekṣeḥam ya ete'tra samāgatāḥ
Dhārtarāṣṭrasya durbuddheryuddhe priyacikīrṣavaḥ

Oh Acuta! Please station my chariot in the middle of the armies so that I shall see the persons, who have come here with a desire to fight, with whom I will have to fight in the course of this war. I would like to see the warriors who have assembled here with a desire to serve the wicked Duryodhana.

सञ्जय उवाच-

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥२५॥

Evamukto Hr̥ṣīkeśo Guḍākeśena Bhārata
Senayorubhayormadhye sthāpayitvā rathottamam
Bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām
Uvāca Pārtha paśyaitān samavetān kurūniti

Sanjaya said :

Hr̥ṣīkeśa, thus said by Arjuna - the conqueror of sleep, stationed the great chariot in the middle of the two armies in the position of facing Bhīśma, Droṇa and all the Kings and said. "Oh Pārtha! look at these Kurus assembled here".

तत्रापश्यत्स्थितान् पार्थः पितृनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥२६॥

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

तान् समीक्ष्य स कोन्तेयस्सर्वान् बन्धूनवस्थितान्

॥२७॥

Tatrāpaśyat sthitān Pārthaḥ pitṛnatha pitāmahān

Ācāryān mātulān bhrātr̥n putrān pautrān sakhīmstathā

Śvaśurān suhṛdaścaiva senayorubhayorapi

Tān samīkṣya sa kaunteyah sarvān bandhūnavasthitān

Pārtha saw there, fathers, grandfathers, teachers, uncles, brothers, sons and grandsons and companions.

And also fathers-in-law and friends in both the armies. When the son of Kunti (Arjuna) saw all these kinsmen thus standing arrayed,

अर्जुन उवाच-

कृपया परयाऽऽविष्टो वीषीदन्निदमब्रवीत् ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥२८॥

सीदन्ति मम गत्राणि मुखं च परिशुष्यति ।

वेपयुश्च शरीरे मे रोमहर्षश्च जायते ॥२९॥

Arjuna uvāca

Kṛpayā parayāviṣṭo viṣīdannidamabravīt

Dṛṣṭvemaṁ svajanaṁ Kṛṣṇa yuyutsum samupasthitam

Sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati

Vepathuśca śarīre me romaharṣaśca jāyate

Overcome with great compassion he said this (= the following) in sadness: When I see my own people arrayed and eager

to fight, O KṚṢṆA! my limbs quail, my mouth goes dry, my body shakes and hairs stand on their end.

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥३०॥

Gāṇḍīvaṁ sramsate hastāttvakcaiva paridahyate

Na ca śaknomyavasthātum bhramatīva ca me manaḥ

Gāṇḍīva is slipping from my hand and my skin is burning all over. I am not able to stand. My mind is reeling as it were.

Note : Gāṇḍīva is Arjuna's bow.

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

Nimittāni ca paśyāmi viparītāni Keśava

Na ca śreyonupaśyāmi hatvā svajanamāhave

O Keśava (KṚṢṆA)! I am seeing bad omens. I do not see any lasting gain in slaying our own people in the war.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

Na kāṅkṣe vijayaṁ Kṛṣṇa na ca rājyaṁ sukhāni ca

Kim no rājyena Govinda kim bhogairjīvitena vā

O KṚṢṆA! I don't long for victory, nor for kingdom nor for pleasures. O Govinda! of what use is the kingdom or enjoyment or even life to us?

येषामर्थे काङ्क्षितं नो राज्यं भोगास्सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥

Yeṣāmarthe kāṅkṣitam no rājyaṃ bhogāḥ sukhāni ca
Ta emevasthitā yuddhe prāṇāṃstyaktvā dhanāni ca

The very same people for whose sake we want kingdom,
enjoyables and pleasures are taking part in the war renouncing
their lives and riches.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालास्संबन्धिनस्तथा ॥३४॥

Ācāryāḥ pitarāḥ putrāstathaiva ca pitāmahāḥ
Mātulāḥ śvaśurāḥ pautrāḥ syālāḥ sambandhinastathā

Teachers, fathers, sons and grandfathers; maternal uncles,
fathers-in law, grandsons and brothers-in law and other
kinsmen,

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

Etānna hantumicchāmi ghnatopi Madhusūdana
Api trailokyarājyasya hetoḥ kinnu mahīkṛte

O, the killer of Madhu! even for the gain of the kingdom
of the three worlds, I don't want to kill these people even
if they attack to kill me*. Much less for the sake of the
earth.

*G.V.: In the event of my retreat from the battle.

निहत्य धार्तराष्ट्रान्नः का प्रीतिस्स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥३६॥

Nihatya Dhārtarāṣṭrān naḥ kā prītiḥ syājjanārdana
Pāpamevāśrayedasmān hatvaitānātātāyinaḥ

O Janārdāna! (KṚṢṆA) what pleasure would be there to us on killing the sons of Dhṛtarāṣṭra? Sin will definitely accrue to us on killing these criminals of sorts (ātatāyinah)

G.V. : 1. The killing will bring neither the worldly happiness nor the other worldly. On the contrary it will result in acquiring sin.

2. Ātatāyinah : He who (1) sets fire (2) administers poison (3) wields weapons menacingly (4) robs money (5) steals land and (6) abducts wife

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनस्स्याम माधव ॥३७॥

Tasmānnārhā vayam hantum Dhārtarāṣṭrān svabāndhavān
Svajanaṁ hi katham hatvā sukhinaḥ syāma Mādhava

Therefore it is unbecoming of us to slay the sons of Dhṛtarāṣṭra – our own Kinsmen, O Mādhava! how at all would we be happy after killing our own people.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

Yadyapyete na paśyanti lobhopahatacetasah
Kulakṣayakṛtaṁ doṣaṁ mitradrohe ca pātakam

Of course, these sons of Dhṛtarāṣṭra, as their minds are afflicted with greed, see no wrong in the destruction of family and see no sin in treachery to friends.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

Katham na jñeyamasmābhiḥ pāpādasmanнивartitum
Kulakṣayakṛtaṁ doṣaṁ prapaśyadbhirjanārdana

But how do we, who can see the bad consequences of
destruction of a family, not be wise enough to turn away
from this sin?

कुलक्षये प्रणश्यन्ति कुलधर्मस्सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

Kulakṣaye praṇaśyanti kuladharmāḥ sanātanāḥ
Dharme naṣṭe kulam kṛtsnam adharma'bhibhavatyuta

In the ruin of a family, the age-old family customs and
practices get destroyed and consequently *adharma* overtakes
the entire family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंङ्करः ॥४१॥

Adharmābhibhavāt Kṛṣṇa praduśyanti kulastriyaḥ
Strīṣu duṣṭāsu Varṣṇeya jāyate varṇasaṅkaraḥ

O KṚṢṆA! when *adharma* overtakes, the women of family
get corrupted and when the women are corrupted adultery
in castes results.

संङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

Saṅkaro narakāyaiva kulaghñānām kulasya ca
Patanti pitaro hyeṣām luptapiṇḍodakakriyāḥ

Adultery fells the wreckers of family and their posterity in
the hell. The manes of these wreckers fall down in the hell
as the offering of *Piṇḍa* and *Udakakriyā* discontinues.

N.B. *Pinḍa* : cooked rice ball with some other prescribed things offered to manes in accordance with prescriptions.

Udakakriyā : Offering of water to the manes. These are offered to manes on prescribed days through the Almighty with the help of vedic *mantras* and procedures.

दोषैरेतैः कुलघ्नानां वर्णसंङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

Doṣairetaiḥ kulaghnānām varṇasaṅkarakāarakaiḥ

Utsādyante jātīdharmāḥ kuladharmāśca śāśvatāḥ

Because of these wrong doings of the wreckers of the family which result in the adultery of caste, the righteous pursuits of the caste and *kula* that have come down in the tradition get destroyed.

N.B. *Kuladharmā* : Pursuits exclusive to individual *Kulas* (families) or to a cluster of families.

Jātīdharmā : Pursuits exclusive to a caste.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

Utsannakuladharmāṇām manuṣyāṇām Janārdana

Narake niyatam vāso bhavatītyanuśuśruma

O Janardhana! we have heard (from the learned) that languishing in the hell is inescapable for those human beings whose (by whom the) *Kuladharmas* and *Jatīdharmas* are destroyed.

N.B.: *Prāyaścittamakurvāṇāḥ pāpesu niratā janāḥ*

Apascāttāpinah kaṣṭānnirayān yānti dāruṇān

- quoted in the G.V.

“Those who do not atone their sins and are busy committing sins and unrepentent go to miserable hells”.

* * *

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

Aho bata mahat pāpam kartum vyavasitā vayam
Yad rājyasukhalobhena hantum svajanamudyatāḥ

Alas! we are bent upon committing serious sins as we are on the path of killing our own people with the greed of enjoying the kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

Yadi māmāpratīkāramaśāstram śāstrapāṇayaḥ
Dhārtarāṣṭrā raṇe hanyustanme kṣemataram bhavet

If the weapon-wielding sons of Dhṛtarāṣṭra kill me, the weaponless and unretaliating, in the war field, that would be a greater comfort* to me.

G.V. *Arjuna thinks so because he will not earn the sin of killing the relatives on the one hand and will be eligible for divine favours on account of getting killed in the war on the other.

सञ्जय उवाच-

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

Evamuktvārjunaḥ saṁkhye rathopastha upāviśat
Visṛjya śaśaram cāpam śokasamvignamānasah

Sanjaya said-

After saying all this Arjuna overwhelmed by despondency put aside the bow and arrows and sat down on the seat of the chariot in the war field.

तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

Here ends the first chapter - known as Despondency of Arjuna- of KṚṢṆA - Arjuna dialogue - a yogasāstra, a Brahnavidyā - in the Upaniṣads called Bhagavadgeetā.

* * * * *

CHAPTER-II

सञ्जय उवाच -

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः

॥१॥

Sanjaya uvāca-

Tam tathā kṛpayāviṣṭam āśrupūrṇākulekṣaṇam

Viṣīdantamidaṁ vākyaṁuvāca Madhusūdanaḥ

Madhusūdana said the following to him who was thus overtaken by compassion, whose eyes were full of tears and agitated and who was grieving.

श्रीभगवानुवाच-

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन

॥२॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप

॥३॥

Śrībhagavān uvāca

Kutastvā kaśmalamidaṁ viṣame samupasthitam

Anāryajusṭamasvargyamakīrtikaramarjuna

Klaibyaṁ mā sma gamah pārtha

naitattvayyupapadyate

Kṣudram hṛdayadaurbalyam
tyaktvottiṣṭha paramtapa

Bhagavān said :

O Arjuna! why are you afflicted with this dejection at this critical hour? This is not the path of righteous. This is not the path of heaven. This causes disgrace. O Pārtha! don't slip into unmanliness. This is unbecoming of you. O tormentor of enemies! give up this faint-heartedness and arise.

अर्जुन उवाच-

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

Arjuna uvāca

Katham Bhīṣmamaham saṁkhye Droṇam ca Madhusūdana
Iṣubhiḥ pratiyotsyāmi pūjārḥāvarisūdana

Gurūnahatvā hi mahānubhāvān
śreyo bhoktum bhaikṣyamapīha loke
Hatvārthakāmāṁstu gurūnihaiva
bhuñjīya bhogān rudhirapradigdhān

Arjuna said :

O Slayer of Madhu! O slayer of foes! how shall I strike at Bhīṣma and Droṇa - the worshipworthy, with arrows in battle.

It is better to live in this world on the food procured by begging than to kill the teachers endowed with deep intrinsic worth.*¹ By killing teachers, the aspirants of mundane wealth, I will have to enjoy the very same wealth smeared with their blood*²

* G.V.(1) Because such a course will not result in any sorrow in future births.

*G.V. (2) Killing them will result in sorrow in future birth. Not only that, it causes sorrow in the present birth also. We will be in a position to enjoy the wealth of this world only after killing them. This enjoyment will remind us the blood shed from the body of those great personages. Therefore it will be the enjoyment of pleasures smeared with the blood of great personalities. This sorrow will be more horrific than the ones in the future births or in other worlds.

न चैताद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम—
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः

॥६॥

Na caitad vidmaḥ kataranno garīyo
yad vā jayema yadi vā no jayeyuḥ
Yāneva hatvā na jijīviṣāmas
tevasthitāḥ pramukhe Dhārtarāṣṭrāḥ

Will we conquer? or will they conquer us? We don't know which, among the two, is more probable. The very same sons of Dhṛtarāṣṭra - killing whom and living thereafter are not our intentions – are standing against us.

Note : The second part of the verse means this : Pāṇḍavas do not intend to kill Duryodhana and company to live happily thereafter. The unintended to be killed are standing against them in the war field.

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

Kārṇyadoṣopahatasvabhāvaḥ

prcchāmi tvām dharmasammūdhacetāḥ

Yacchreyaḥ syānniścitam brūhi tanme

śiṣyaste'ham śādhi mām tvām prapannam

My natural self is beclouded by the weakness of pity. I am at a loss to see the righteous path and beg you : Kindly tell me the sure path of welfare. I am your pupil. Kindly enlighten me as I have surrendered to you.

न हि प्रपश्यामि ममापनुद्याद्

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥८॥

Na hi prapaśyāmi mamāpanudyād

yacchokamucchoṣaṇamindriyāṇām

Avāpya bhūmāvasapatnamṛddham

rājyaṁ surāṇāmapī cādhipatyam

I do not see any remedy that repels my sorrow which is drying up my senses. Even the attainment of the prosperous and unrivalled kingdom on the earth and supreme authority over gods will not be a remedy.

Note : The very prospect of killing his own teachers and kinsmen has caused deep sorrow to Arjuna. The actual killing, Arjuna feels, will further deepen the sorrow.

Wealth and authority wipe out sorrow - so think people generally. 'This cannot happen in my case' - says Arjuna.

सञ्जय उवाच-

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥१॥

Sanjaya uvāca

Evamuktvā Hṛṣikeśam Guḍākeśaḥ paramtapah
Na yotsya iti govindam uktvā tūṣṇīm babhūva ha

Sanjaya said :

Having said this much to Govinda (KṚṢṆA) - the Lord (impeller) of senses, Arjuna, the conqueror of sleep and the tormentor of enemies said - 'I will not fight' and kept silent.

G.V: Hṛṣīkeśa : The impeller of senses.

Parantapa : The tormenter of enemies.

Govinda : Has vedas as his exponents. (Vedas expound HIM).

Guḍākeśa : Guḍāka = sleep, Īśa = conquerer.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

Tamuvāca Hṛṣikeśaḥ prahasanniva Bhārata
Senayorubhayormadhye viṣīdantamidam vacaḥ

*O descendant of Bharatās! Hṛṣīkeśa, smiling as it were, said this (the following) to him (Arjuna) sitting depressed in the midst of two armies.

*Note : Dhṛtarāṣṭra is thus addressed by Sanjaya.

श्रीभगवानुवाच-

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Śrībhagavān uvāca

Aśocyānanvaśocastvam prajñāvādāmśca bhāṣase
 Gatāsunagatāsūmśca nānuśocanti paṇḍitāḥ

You are grieving for the ones who need not be grieved for.
 Learned do not subscribe to what you say. Your speech
 is a figment. Learned do not grieve for the ones who are
 about to die just as much they don't for the living.

Note : (1) The particle 'ca' with the word *agatāsūn* means 'iva'.

(2) Śrī Madhavācārya interprets *Prajñāvādān* as

(1) Svamanīṣotthavacanāni

(2) Prājnamataviruddhavādān.

Following this interpretation the first one means : words that are a
 mere product of one's (Arjuna's) mental invention.

The second means : views that are against those of learned.

The Kāśmir version of the verse corroborates Madhva's interpretation.

The version is : Prājnavat na abhibhāṣase. Verse 18.73 also *does*.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
 न चैव न भविष्यामस्सर्वे वयमतः परम् ॥१२॥

Na tvevāham jātu nāsam na tvam neme janādhipāḥ
 Na caiva na bhaviṣyāmaḥ sarve vayamataḥ param

Not that I did not exist in the past, nor you, nor these kings.
 Not that all of us will not be there hereafter.

Note : The verse means : Souls have been in existence all along and
 they will continue to exist forever. As all souls are eternal, Arjuna's
 grief for them over their impending death is misplaced.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

Dehino'smin yathā dehe kaumāram yauvanam jarā
Tathā dehāntaraprāptirdhīrastatra na muhyati

To an embodied soul attainment of or passing into another body is like passing to the states of childhood, youth and wornness in the present body. The learned do not infatuate over this.

G.V. Arjuna may say : Soldiers' death means loss of their body which happens to many in the war; that they lose their body is the cause of his grief.

KRṢṢṢA's answer : Those who lose their body will pass into a new body. Therefore death means a migration into a new body. The body of every one undergoes changes from childhood to youth and from youth to wornness. The learned soul in the body never grieves over or dislikes these changes. Changeover to a new body is also like a change of states. When one does not grieve over change of states there is no reason to grieve over migration into a new body.

मात्रास्पर्शस्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तान् तितिक्षस्व भारत ॥१४॥

Mātrāsparsāstu Kaunteya śītoṣṇasukhaduhkḥadāḥ
Āgamāpāyino'nityāstāmstitikṣasva Bhārata

O Son of Kunti! do you think that contacts between sense organs and their objects alone are responsible for producing cold and heat, pleasure and pain? No. They can produce cold and heat or pleasure and pain in the wake of a sense of possession and passion i.e. *abhimāna*. The said contacts that can produce pleasure and pain in the wake of *abhimāna*

are not continuous. In the absence of *abhimāna* they cannot produce any result. Therefore O! descendant of Bharata! give up *abhimāna* and thro it nullify the effects of said contacts.

G.V. (1) The indeclinable 'tu' in the verse means to convey an interrogative objection thro a peculiar tone of utterance. The tone is called '*kāku*'. The answer shall be, to such queries, in the negative by convention. The answer suggests that contacts can produce pleasure or pain when the person has *abhimāna*. KṚṢṆA asks Arjuna to give up *abhimāna*.

It is our experience that in the absence of *abhimāna* we do not experience any pain or pleasure even when we are in contact with objects or incidents that may otherwise produce pleasure or pain.

(2) "The death may not cause any harm or loss to the dead ones. It may cause the loss of pleasure to their living dear ones as they lose all contacts with them. The sight of injured or smashed bodies fallen on the ground will cause sorrow. The very thought of such consequences is making me sad". This is Arjuna's observation after thirteenth verse. This verse analyses the observation and makes Arjuna realise that *abhimāna* is the root cause of the said pleasure or sorrow.

Note : Important policy decisions are to be taken after examining all the aspects of a subject thoroughly without any passion or interest. The war in question against dear ones is aimed at vanquishing *adharma*. The giving up of *abhimāna* about dear ones in such a situation contributes to the stamping out of *adharma* and establishment of *dharma* without personal sorrow. With such noble thoughts KṚṢṆA preaches Arjuna to look at things without *abhimāna*.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते

॥१५॥

Yam hi na vyathayantye te puruṣam puruṣarṣabha
Samaduḥkhasukham dhīram so'amṛtatvāya kalpate

O gem of a man! *mātrāsparsās* do not afflict him (in the waking state) who accomplishes enlightenment on GOD (*puruṣam*) and consequently he becomes able to be equanimous in the wake of pleasure and pain (*dhīram*) to treat both pleasure and pain as equals (*samaduhkha sukham*). As a result he becomes eligible for immortality (emancipation).

(Summary : *Mātrāsparsās* do not afflict a person in his waking state when he rises to be a *puruṣa* = enlightened on GOD, a *dhīra* = equanimous in the wake of pleasure and pain, a *samadukhasukha* = able to treat both pleasure and pain as equals on account of their harming nature. The unafflicted becomes eligible for immortality).

G.V. (1) Abandonment of *abhimāna* is one way of achieving sorrowlessness. Abstaining from war is another. Why should we not choose the second way?

To this query of Arjuna KṚṢṂA says sorrowlessness achieved thro the abandonment of *abhimāna* contributes to the achievement of the final emancipation. Therefore the first way is preferable to the second.

(2) (a) *Puruṣa* = One who is aware of his body. This happens in the waking state. *Puru* = body, *Ṣa* = who is aware of.

(b) One who understands the Perfect Brahman.

Puru = The perfect Brahman, *Ṣa* = one who understands.

(c) *Dhīra* : Who can remain equanimous in the wake of pleasure and pain

(d) *Samadukhasukham* : Who sees pleasure and pain on the same footing.

Pain is not the end of any pursuit. So also is the pleasure one derives from matter. It obstructs one's journey toward emancipation. Therefore a knowledgeable person treats both as undesirable and unacceptable.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः

॥१६॥

Nāsato vidyate bhāvo nābhāvo vidyate sataḥ
Ubhayorapi dr̥ṣṭo'ntastvanayostattvadarśibhiḥ

G.V. War entails the killing of kith and kin. Killing is a sin that results in sorrow in future births and other worlds. Hence the grief. (See 1.36) KR̥ṢṆA is answering the question in the verse.

(a) There is no happiness from bad deeds. There is no sorrow from good deeds. A long tradition, as evidence to the two views mentioned above, has been seen by the seers of truth.

G.V. The twelfth verse of this chapter has said that all souls are eternal. One may need some illustration to understand this. This verse illustrates.

(b) *Prakṛti* was never preceded by its non existence nor will it ever cease to be. So also the Brahman. A long tradition as evidence to the two views mentioned above, has been seen by the seers of truth.

(1) *Asat* : (a) Bad deed (b) *Prakṛti*

(2) *Sat* : (a) Good deed (b) *Brahman*

(3) *Abhāva* : Prior and posterior non-existence.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥१७॥

Avināśi tu tad viddhi yena sarvamidaṁ tatam

Vināśamavyayasyāsyā na kaścit kartumarhati

More illustrations:

Translation I :

Endless indeed is that, you must know, by which the entire world is pervaded. Nobody can destroy this because it is free from any diminution.

G.V. The everlasting verities mentioned in the verse are the letters 'a' 'e' etc and space. They are omnipresent. Nobody can cause even a slightest diminution to them. These can serve to find the concomitance between the eternality and beginninglessness of *bhāva* entities.

Translation II :

That by which the entire world is pervaded is indestructible distinctly.* Nobody can destroy this because it is free from any diminution.

* The particle 'tu' in the verse which is related to the word *avināśi* means 'distinct'. '*Avināśi tu*' means distinctly indestructible. The G.V. explains the distinction in the following way : Destruction is of four kinds. (1) Transitoriness (2) Loss of body (3) Suffering (4) Imperfection. Finite souls have all of these but transitoriness. The Infinite soul i.e. GOD has none of these.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत

॥१८॥

Antavanta ime dehā nityasyoktāḥ śarīriṇaḥ

Anāśīno'prameyasya tasmād yudhyasva Bhārata

Translation I :

These bodies of the eternal, embodied, indestructible finite soul - similar to and dependent on the Infinite Soul - it is said, have an end. Therefore O descendent of Bharata! fight.

G.V. Which word in the verse conveys that the finite soul is similar to the Infinite Soul?

The word '*aprameyasya*'. The word '*prama*' in the word '*aprameya*' means measure. Therefore '*prameya*' means measurable. '*Aprameya*' means immeasurable. Only an omnipresent thing can be immeasurable.

This word is in apposition with the word *śarīrīṇaḥ* and therefore conveys the meaning that the embodied soul is immeasurable. This meaning is absurd. A canon of interpretation says when an apposition does not fit in its primary sense it connotes similarity. Therefore '*aprameyasya śarīrīṇaḥ*' means 'of the embodied soul which is similar to the omnipresent soul'. The similarity is with respect to reality, knowledge, bliss etc. in both the souls, though they are a world apart qualitatively and quantitatively. This kind of similarity is an aspect of *pratibimba*. As the finite soul is endowed with this aspect it is the *pratibimba* of the Infinite Soul.

(3) The word '*tasmad*' means the following :

- (a) Because the finite souls are not transitory.
- (b) Because the loss of mortal body cannot be a matter of great concern as the loser will certainly get a better body when it is laid down for the cause of *dharma*.
- (c) Because the sorrow that will ensue at the loss of contacts with the dear ones can be removed by removing the unholy attachment (*abhimāna*)

The word '*tasmat*' brings all the points made by KṚṢṆA to answer the queries of Arjuna.

In the light of all these points KṚṢṆA exhorts Arjuna to go on a war, as a form of worship of GOD.

Translation II :

These bodies of the transmigrating souls have ceassation. As GOD is distinct from transmigrating souls, fight, o! descendent of Bharata!, as worship of HIM who is omnipresent and free from cessation.*

* The first line of the verse states that the finite souls transmigrate from one body to another. This means the loss of the visible body. The second states that GOD is distinct from finite souls because HE

does not have a destructible body and has great qualities like omnipresence. Therefore HE is worshipworthy.

G.V. : Freedom from loss or destruction of any kind is possible only in case of independence. As the GOD is free from the said destruction HE is independent. Therefore HE alone is capable of awarding emancipation when worshipped through the performance of the prescribed duties. To Arjuna, as he is a *kṣatriya*, waging a crusade is duty. The two words *anāśīnah* and *aprameyasya* in the verse signify the independence of GOD and the signified independence inspires one to be worshipful to the GOD KṚṢṆA

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

Ya enam veti hanātaram yaścainam manyate hatam
Ubhau tau na vijānito nāyam hanti na hanyate

(a) He who thinks this soul as slayer and he who thinks this soul as slain- both are ignorant. This soul neither slays nor is slain.

(b) He who thinks that GOD slays jīva and he who thinks that GOD is slain – both do not know the fact. Neither GOD slays jīva nor GOD is slain by anybody.

G.V. The verse answers the following question : There is, in society, a general observation and feeling that X kills Y and that X is killed by Y. An impression that killers act independently clearly underlies this observation. The view of the eternality and dependence of souls is, therefore, untenable.

Answer : The observation is due to illusion.

Note : In the wake of proofs to eternality of souls the observation in question must be false.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे

॥२०॥

Na jāyate mriyate vā kadācin-

nāyam bhūtvā bhavitā vā na bhūyaḥ

Ajo nityaḥ śāśvato'yaṁ purāṇo

na hanyate hanyamāne śarīre

G.V. This is a Vedic verse. This is quoted as a proof to the eternality of finite souls and the Infinite Soul and the independence of the latter.

Note : The verse is in the Kāthopaniṣad with a slight variation.

Translation I :

This finite soul is never born, nor does it die at any point of time. Nor is it that it does exist always and manifests at sometime. It is, verily, the *pratibimba* of birthless, deathless and modificationless GOD. But transmigrates from one body to another. He is not slain when the body is slain.

G.V. God is the primary meaning of the words *aja* (birthless), *nitya* (eternal) and *śāśvata* (modificationless). In this verse they are meant to denote finite souls in the sense they are similar to GOD in respect of birthlessness, deathlessness and modificationlessness.

Translation II :

This Almighty is never born, nor does HE die at any point of time. HE, being ever-existent, does not ever come into existence by attaining a body. The finite soul also is birthless and deathless. It has an unalterable innate nature such as dependence; transmigrates from one body to another. This

proves the nature of dependence of the finite soul. He is not slain when the body is slain.

Note : According to the first interpretation the entire verse describes the finite soul only. According to the second, the verse partially describes the Almighty and partially the finite soul.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

Vedāvināśinam nityam ya enamajamavyayam

Katham sa puruṣaḥ pārtha kaṁ ghātayati hanti kaṁ

Translation I :

How at all anybody, who knows that the finite soul is destructible neither by external causes nor on account of its innate nature of disintegration, that it is birthless and does not undergo any modification or change, gets anybody killed or kills anybody by any means?

Translation II :

Whom does he, who knows the Almighty as one without any kind of loss and therefore eternal, as one without birth and modifications, gets killed or kill?

Note : One who understands the listed characteristics of the Almighty is able to understand that HE is the independent being. Knowing the dependent status of oneself he neither tends to kill anybody nor to cause death to anybody.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्य
न्यानि संयाति नवानि देही

Vāsāmsi jīrṇāṇi yathā vihāya
 navāni grhṇāti naro'parāṇi
 Tathā śarīrāṇi vihāya jīrṇāny
 anyāni samyāti navāni dehī

Just as a person casts off his worn-out garments and puts on new ones the embodied soul casts off the worn-out bodies and takes on others that are new.

Note : (1) The simile in the verse is meant to clarify the difference between soul and body which is established already.

(2) Birth of soul means association with a new mortal body. Separation from the body is death. There is no meaning in grieving over such a death.

(3) The wearer has no say in wearing out of garments. Similarly the finite souls have no say in the wearing out of the bodies.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
 न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

Nainam chindanti śastrāṇi nainam dahati pāvakaḥ
 Na cainam kledayantyāpo na śoṣayati mārutaḥ

Translation I :

Weapons do not cleave this finite Soul; fire does not burn it; waters do not soak it; nor does the wind dry it.

Translation II :

Weapons do not cleave this Infinite Soul; fire does not burn HIM; waters do no soak HIM; nor does the wind dry HIM.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

Acchedyo'yamadāhyoyamakledyo'śoṣya eva ca
 Nityaḥ sarvagataḥ sthāṇuracalo'yam sanātanaḥ

Translation I :

This finite soul is uncleavable. He is unburnable. He is neither wettable nor dryable. He is eternal, omnipresent, immutable, immovable. Vedas and authored scriptures sing these merits.

Note : The adjectives - *nityah*, *sarvagatah*, *sthāṇuh*, *acalah* - in the second part of the verse apply to the Infinite Soul. When adjectives applicable to the Infinite Soul alone are used in apposition with the word denoting finite soul, they convey that finite souls are the *pratibimbās* of, i.e. similar with, the Infinite Soul. The reiteration of *pratibimbatva* is intended to clarify the said properties-uncleavability, unburnability etc.

Translation II :

This finite soul is uncleavable. He cannot be burnt. He can neither be wetted nor dried. He is ever dependant on the Omnipresent Soul. He is atomic in size. He is immovable i.e. his state of dependence on the Infinite Soul is permanent. It is so because he is bound by the vedic prescriptions and prohibitions.

Note: (1) The first three words of the second line are read as *nityasarvagatastha + āṇu*. This means ever dependent on the Omnipresent Soul and atomic in size.

(2) *Nāda* is *Veda*. One who is bound by *Veda* is *sanāda*. *Sānatana* is a synonym of *sanāda*. *Nāda* means authored scriptures too.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेनं विदित्वैनं नानुशोचितुमर्हसि

॥२५॥

Avyakto'yamacintyoyamavikāryo'yamucyate
Tasmādevaṁ viditvainaṁ nānuśocitumarhasi

HE (the Infinite Soul) is said to be unmanifest, unthinkable and unchanging. Therefore, knowing HIM as such you should not grieve.

G.V. (1) The word 'tāsmād' in the verse means :

(a) as the finite souls are eternal for the reasons furnished in the previous verses

(b) as the Infinite Soul alone is independent and is therefore able to grant emancipation

(2) The first line answers the question as to why the Infinite Soul possessing the essential characteristics such as omnipresence is not so seen. HE is essentially unmanifest. He has powers to remain unmanifest inspite of having body and being omnipresent. These powers are incomprehensible; they never get mutated;

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥२६॥

Atha cainam nityajātam nityam vā manyase mṛtam
Tathāpi tvam mahābāho nainam śocitumarhasi

Nevertheless, if you think that the finite soul does have birth inevitably and does have death inevitably even then you should not, O mighty-armed (Arjuna)!, grieve.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

Jātasya hi dhruvo mṛtyur dhruvaṁ janma mṛtasya ca
Tasmādaparihāryerthe na tvam śocitumarhasi

For, death is certain to one who is born and certain is the birth for one who is dead. Therefore you should not grieve over a thing that is inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

Avyaktādīni bhūtāni vyaktamadyāni Bhārata

Avyaktanidhanānyeva tatra kā paridevanā

The bodies of finite souls originate from the primordial *prakṛti*, remain manifest in the middle and dissolve into the primordial *prakṛti*. This being the case what does the lamentation mean or why lamentation?

Note : 'Middle' means the period after creation and before dissolution.

आश्चर्यवत् पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वा-

प्येनं वेद न चैव कश्चित् ॥२९॥

Āścaryavat paśyati kaścidenam

āścaryavad vadati tathaiva cānyaḥ

Āścaryavaccainamanyaḥ śṛṇoti

śrutvāpyenam veda nacaiva kaścit

(1) Somebody beholds HIM like a marvel; another speaks of HIM like a marvel; yet another hears about HIM like about a marvel; no one, even after hearing about HIM, comprehends HIM.

(2) He who understands this finite soul mentioned in the previous verses as similar with and dependent on GOD is rare. One who portrays or listens to this finite soul as said above is rare. There may be a very general perception,

portrayal or listening. A comprehensive knower, portrayer or listener is rare.

Note : A well informed about the finite soul - a lower entity- is rare. Needless to say a well informed about GOD is rarer.

G.V. (1) The verse further describes the Infinite Soul described in the verse 25. This Soul is the wonder because of its independence in all respects. Some pious soul who beholds HIM becomes wonderstruck and beholds HIM as peerless marvel. This is like taking space as simile while describing space. Yet another describes HIM as similar to a marvel. This is the case of likening ocean to itself.

Yet another listens to HIM as peerless marvel. This is the case of listening to the description of the war between Rāma and Ravana where this war is likened to this very war. This means no other war stands comparison to this war. Similarly when one listens to the description of GOD he learns that nothing stands comparison to GOD. The peerlessness of GOD in all respects is due to this independence, a property which no other soul possesses.

(2) GOD is the peerless marvel to all. But all do not understand this. Many understand HIM otherwise. A correct beholder, a correct portrayer, a correct listener and a correct learner is very rare. The words *kaścīt* in the verse suggest this.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

Dehī nityamavadyo'yaṁ dehe sarvasya Bhārata

Tasmāt sarvāṇi bhūtāni na tvam śocitumarhasi

(a) The finite soul that resides in the body is never slayable. Therefore there is no need for you to grieve over the finite soul.

G.V. The verse is the concluding summary of the exposition in the foregoing verses : 11-29.

(b) O descendant of Bharata! the above described GOD is immanent in the bodies – the gross, the subtle and the sentient

– of all the embodied souls and therefore the embodied i.e. the finite souls are eternally unslayable. Therefore - as the GOD is protecting from within - there is no need for you to grieve over any finite soul.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

Svdharmamapi cāvekṣya na vikampitumarhasi
Dharmyāddhi yuddhācchreyonyat kṣatriyasya na vidyate

Moreover, you should not shiver, considering the law that you ought to abide by. For a *kṣātriya* there is no greater good than a righteous war or than a war as a worship of GOD. This is a well known fact.

Note : This verse is in reply to Arjuna's talk that the ensuing war is causing a shake in his body.

* * * *

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

Yadṛcchayā copapannam svargadvāramapāvṛtam
Sukhinaḥ kṣatriyāḥ Pārtha labhante yuddhamīdṛśam

Note : When an opportunity for great welfare opens itself fear is not proper – says KRṢṢNA.

War has come on its own accord. The doors of heaven are open. O! Pārtha, blessed *kṣatriyas* get an opportunity for a crusade of this nature or blessed are those *kṣatriyas* who get an opportunity of war of this nature.

G.V. The verse answers Arjuna's query as to how would they be happy after killing their own people.

Intro : Withdrawal from war will cause misery; therefore it should be waged – say the following four verses.

अथ चेत्वमिमं धर्म्यं सङ्ग्रमं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

Atha cet tvamimam dharmyam saṅgrāmaṁ na kariṣyasi
Tatah svadharmaṁ kīrtim ca hitvā pāpamavāpsyasi

If you will not take part in this righteous war you will be abdicating your *dharma*, will be giving up the fame and consequently will earn sin.

अकीर्तिं चापि भूतानि कथायिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

Akīrtim cāpi bhūtāni kathayiṣyanti tevyayām
Sambhāvitasyacākīrtirmaraṇādatoricryate

Elements (people) keep speaking of your ill fame and the ill fame is harsher than death to a dignified person.

Intro : ‘Arjuna was very kind-hearted; therefore he retreated from war’ – This way people would speak in praise of Arjuna; some may think thus. 35th verse answers this point:

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

Bhayād raṇāduparataṁ manśyante tvām mahārathāḥ
Yeśām ca tvam bahumato bhūtvā yāsyasi lāghavam

Mahārathas will think of you as one who backtracked from war out of fear. All those who hold you in great esteem now will belittle you.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

Avācyavādāṁśca bahūn vadiṣyanti tavāhitāḥ
Ninadantastava sāmartyam tato duḥkhataram nu kim

Your enemies will say many unseemly words about you. They will speak ill of your capabilities. What else will be sadder than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्
तस्मादुत्तिष्ठ कौंतेय युद्धाय कृतनिश्चयः ॥३७॥

Hato vā prāpsyasi svargam jitvā vā bhokṣyase mahīm
Tasmāduttiṣṭha Kaunteya yuddhāya kṛtaniscayaḥ

If killed in war you will attain heaven*. If victorious you will govern the entire earth and enjoy the glory of it. Therefore, O! son of Kunti, arise with a resolve on battle.

G.V. * It is not that only those killed in war go to heaven. Victorious also go to heaven after death.

* * *

Intro : Arjuna has expressed the apprehension of accrual of sin if he waged war. KRṢṢNA answers :

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

Sukhaduḥkhe same kṛtvā lābhālābhau jayājayau
Tato yuddhāya yujyasva naivam pāpamavāpsyasi

You consider happiness and sorrow, gain and loss, victory and defeat on par. Then undertake war. You will never incur sin.

G.V. (1) Sorrow is not welcome; sensual happiness leads to sorrow in different forms and therefore it is equal to sorrow. Treating the two on par means conviction about this fact.

(2) One should not count on happiness, gain and victory but should discharge one's duty as worship of GOD. One will not be afflicted with sin when he performs his duty with devotion to the Almighty. Devoted performance of duty will unfailingly yield very happy results.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥३९॥

Eṣā te'bhīhitā sāṅkhye buddhīryoge tvīmāṁ śṛṇu
buddhyā yukto yayā Pārtha karmabandham prahāsyasi

O! Pārtha, the foregoing words have been said to you to enlighten you on the nature of finite souls and the Infinite. You listen to the following words to know the ways of comprehending the two. Endowed with this comprehension you will knock-off the bondage resulting out of the endless series of *karma*.

G.V. The word 'Buddhi' in the verse means enlightening words.

Note : The derivation of the word 'Buddhi' allows two meanings:

(1) Cognition (2) Instrument of cognition.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

Nehābhikramanāśo'sti pratyavāyo na vidyate
Svalpamapyasya dharmasya trāyate mahato bhayāt

In this – i.e. the path of *karmayoga* the teaching of which will follow - even a mere beginning will not be futile. (This means : a mere beginning to perform a prescribed deed will

bear some fruit) There will not be any bad impact (even if it is not pursued after beginning). A meager practice of this *dharma* will protect one from the great fear.

Note : The *dharma* that KṚṢṆA proposes to teach is *niṣkāmakarma*. This means : performing the prescribed duty without aiming at any return.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

Vyavasāyātmikā buddhirekeha Kurunandana
Bahuśākhā hyanantāśca buddhayo'vyavasāyinām

O! Son of the Kuru race! here – in this world and Vedas – well judged speech or the statement about a given thing is only one. The speeches of those whose conclusions are not based on proofs are infinite and each one of them has a number of branches.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

Yāmimām puṣpitām vācam pravadantyavipaścitaḥ
Vedavādaratāḥ Pārtha nānyadastiti vādinah

Kāmātmānaḥ svargaparā janmakarmaphalapradām
Kriyāviśeṣabahulām bhogaiśvarya-gatiṁ prati

Bhogaiśvaryaprasaktānam tayāpahṛtacetasām

Vyavasāyātmikā buddhiḥ samādhau na vidhīyate

O Pārtha! those, who are not learned (i.e. who do not know the import of Vedas) (1) are interested in the apparent meaning of the Vedas or in disputing over its import or in studying the mere text without going into its meaning; (2) contend that there is none other i.e. liberation or Brahman; (3) are interested in sensuous things; (4) hold heaven as ultimate goal and produce speeches bearing flowers (i.e. which can take one to heaven - a flower like produce of Vedas) which yield fruits in the form of birth, deeds (*karma*) and consequences thereof, and the speeches which lay down innumerable specific rites. Consequently the minds of listeners are carried away by those speeches and consequently are deeply immersed in enjoyment and wealth. Such people will not get well-judged thoughts that enable them to meditate upon GOD.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

Traiguṇyaviṣayā vedā nistraiguṇyo bhavārjuna

Nirdvandvo nityasattvastho niryyogakṣema ātmavān

Note : KRṢṂA preaches *yoga* from this verse to the end of VI Chapter.

O Arjuna ! Vedas apparently propound deeds aimed at attaining heaven and other luxuries, the products of three *guṇas* – *satva*, *rajas* and *taṃas*. You transcend them.

Or, enjoyments, sufferings etc and the bondage of births and deaths are the products of three *guṇas*. These are poison.

Vedas remove this poison. Take recourse to Vedas and transcend everything made of three *guṇas*.

Be composed in the wake of pair of opposites. Stay in HIM, the ever-virtuous. Staying in HIM is the unfailing awareness that "Hari is my Lord". Transcend the desire for acquirement and preservation of material wealth.

Note : 'GOD, the only bestower of salvation, is the chief import of Vedas and not the deeds that bring worldly pleasures'. - This knowledge and the resultant renunciation of deeds oriented at material pleasure and the unfailing awareness that "the ever virtuous HARI is my Lord at all times and in all places" is the path of GOD-realization.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

Yāvānārtha udapāne sarvataḥ samplutodake

Tāvān sarveṣu vedeṣu brāhmaṇasya vijānataḥ

Whatever purpose a well serves, all that subsumes in the higher and wider purposes served by a big reservoir. Similarly all the material comforts that accrue to one who performs Vedic rites aiming at worldly pleasures subsume in the gains of a person who first comprehends Brahman through scriptures and later realizes HIM directly.

Note : The gain that accrues to an adherent to Vedic rites is totally different from and smaller than the one that accrues to an adherent to the path of knowledge of Brahman.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

Karmanyevādhikāraṣte mā phaleṣu kadācana

Mā karmaphalāheturbhūrmā te saṅgo'stvakarmani

Intro : 'Taking up works with desire for gain is said to be improper (verse 42-43). But it cannot be because it has Vedic sanction'. This verse answers this observation.

You and your ilk are prescription bound to do duty and never have any claim to the benefit of duty performed. Let not benefit be the cause of action to you. Don't choose to abstain from duty either.

Answer : Vedic prescriptions like '*svargakāmo yajeta*' do not prescribe desires for gain. They prescribe actions to achieve the desire one has on his own.

Prohibition of desire for gain does not mean total absence of gain. Greater fruits like knowledge, devotion and grace of GOD accrue. These virtues can be the cause of action too. Only desire for such gains which bind the beneficiary to the wheel of birth and death is prohibited. Material gains also accrue if this policy is followed universally and sincerely.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥४८॥

Yogasthaḥ kuru karmāṇi saṅgam tyaktvā Dhananjaya
Siddhyasiddhyoḥ samo bhūtvā samatvam yoga ucyate

O Dhananjaya! you must, closely adhering to the path of *yoga* (the path of GOD-realisation), do the prescribed job. While doing so you must be detached from the benefits that may accrue. You must be equanimous to the success or otherwise. This equanimity and renunciation of the gain that accrues out of a job done are called *yoga*.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः

Dūreṇa hyavaram karma buddhiyogād Dhananjaya
Buddhau śaraṇamanviccha kṛpāṇāḥ phalaḥetavaḥ

O Dhananjaya! the path of action is far inferior to that of knowledge. You choose the path of knowledge. People doing jobs with an eye on the mundane gain are low and pitiable.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

Buddhiyukto jahātīha ubhe sukr̥taduṣkṛte
Tasmād yogāya yujyasva yogaḥ karmasu kauśalam

The person endowed with knowledge of GOD gives up both i.e. right actions and wrong actions. Therefore you take up the path of yoga i.e. the path of knowledge of GOD. Path of knowledge is the best of all actions. Or judiciousness² in actions is yoga.

Note : (1) Giving up actions means giving up the gains that do or are likely to accrue. Undesirable consequences only of right actions, like wordly pleasures, are to be given up. Desirable ones which contribute in raising the knowledge of GOD and other elevating factors are not to be.

(2) Judiciousness means acceptability to GOD. This is to be learnt from scriptures.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

Karmajam buddhiyuktā hi phalam tyaktvā manīṣiṇaḥ
Janmabandhavinirmuktāḥ padam gacchantyanāmayam

After casting off the gains of action and embracing the path of yoga¹ one becomes well-informed of GOD through scriptures. This leads to the GOD- realisation (*manīṣiṇah*). This in turn leads to liberation from the bondage of births and deaths and the achiever attains a position free from any sorrow.

Note : 1. Practising the prescribed *karma* with the intention of dedicating the same to the GOD is yoga.

2. Development of an attitude of not aspiring for any gain out of the duty performed as per prescription is an advanced stage in accomplishing the knowledge of GOD. Spiritual seekers who reach this stage will be endowed with the knowledge of GOD. Further, they will become *manīṣīns*. i.e. realisers of GOD. As a result of this realization they will be emancipated from the bondage of births and deaths. After emancipation they will attain the position free from miseries.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्ताऽसि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

Yadā te mohakalilam buddhirvyatitarīṣyati
Tadā gantāsi nirvedam śrotavyasya śrutasya ca

When your inner sense organ (*buddhi*) transcends dirt of wrong or false information, you will secure the great benefits of all the learning accomplished so far and of that which will be accomplished in future.

Intro : The following verse elaborates these points.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

Śrutivipratipannā te yadā sthāsyati niścalā
Samādhāvachalā buddhistadā yogamavāpsyasi

(1) When your learning, initially ridden with contradictions on studying Vedas, gets over the contradictions and gets steady and stable, you will reach the state of undisturbed meditation. In that state there will be GOD-realization. This realization elevates you to a state of metaphysical ecstasy when the mind will not be disturbed by any kind of huge noise. In that state the fruit of following the path of *Brahma* – *knowledge* accrues to you.

Note : (1) A rigorous adherence to the path of *Yoga* should culminate in a steady and stable indirect (*parokṣa*) knowledge of Brahman. This is already said. The height of this indirect knowledge is that it is not affected even by a pale of doubt of invalidity though it is churned variously by unauthoritative works on the subject. *Yoga* i.e. observance of prescribed deeds without any desire for material gain practised in that state should last till the accrual of the direct knowledge of Brahman in deep meditation. The height of this direct knowledge is progression into such a state of *samādhi* when one is not woken up by the noise of the drum and similar instruments.

(2) *Mohakalila* = Wrong information. This means any information that is against the spirit of Vedas; transcendence of that means a firm state of mind with a knowledge that conforms to the spirit of Vedas. Great benefit means a firm settlement of mind in *samādhi*.

(3) Attaining a steady and stable state of meditation is the end-result of the practice of yoga. This is the import of the two verses (52, 53).

(2) When the mind gets to know the real import of *the entire Śrutis* with the help of some specific *Śrutis* and remains steady without any oscillation there will be a composure. All this leads to the direct cognition of *Viṣṇu*. Then there will not be any disturbance. This leads to liberation once and for all.

G.V. Buddhih = mind. *Śrutivipratipannā* = gets to know the real import of the entire *Śrutis* with the help of some specific *Śrutis*. *Yadāsthāsyati niścalā* = when remains steady without any oscillation. *Samādhau* = in the state of steadiness. *Acalā buddhih* = direct cognition of *Viṣṇu.. Yogam* = State of staying with GOD.

अर्जुन उवाच-

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

Arjuna uvāca

Sthitaprajnasya kā bhāṣā samādhisthasya keśava

Sthitadhiḥ kiṁ prabhāṣeta kimāsita vrajeta kim

O Keśava! (impeller of Brahma and Rudra) what is the distinct feature* of a *sthitaprajna* (an achiever who has realized GOD) in the state of *asamprajñāta* meditation? Why does he speak? Why does he sit down? Why does he move?

Note: *Being in a state of *samādhi* itself is a distinct feature. But it is not an ever-lasting one. An everlasting alone would be useful on all occasions. Therefore Arjuna is asking for such a feature.

श्रीभगवानुवाच-

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

Śrībhagavān uvāca

Prajahāti yadā kāmān sarvān pārtha manogatān

Ātmanyevātmanā tuṣṭaḥ sthitaprajñastadocyate

O Pārtha! when a seeker renounces all kinds of worldly desires and associated vices stored in his mind and focuses

his thoughts on the Lord and remains elated by HIS grace, he is called *Sthitaprajna* – realiser of GOD.

Note: (1) Worldly desires mean harmful desires.

(2) Renunciation of all the harmful desires and happiness resulting from the focussing of mind on GOD are the distinguishing features of a *sthitaprajna* (a seeker who has realized GOD).

(3) These features are to be achieved by a seeker with Himālayan efforts. Every step leading to the acquisition of these features is *yoga*.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

Duḥkheṣvanudvignamanāḥ sukheṣu vigataspr̥hah
Vitarāgabhayakrodhaḥ sthitadhīrmunirucyate

A muni i.e. a reflective person whose mind is unperturbed on the occasions of sorrow, who is totally free from desires and he from whom passion, fear and anger have passed away is called *Sthitaprajna*.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

Yah sarvatrānabhisnehastat-tat prāpya śubhāśubham
Nābhinandati na dveṣṭi tasya prajñā pratiṣṭhitā

He who on being visited by good and bad things remains unaffected and neither rejoices nor loathes has a settled wisdom.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

Yadā samharate cāyaṁ kūrmo'ṅgānīva sarvaśaḥ
Indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā

When this person withdraws all his sense organs from the objects of sense like a tortoise does its limbs, his wisdom is settled.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

Viṣayā vinivartante nirāhārasya dehinaḥ
Rasavarjaṁ raso'pyasya param dṛṣtvā nivartate

Objects of sense, except *rasa*, move away from an embodied soul when he gives up food. Ability to enjoy objects of sense diminishes when an embodied soul is on fast. Longing for *rasa*, an object of tongue and ability to enjoy *rasa* recede on realization of GOD.

G.V. : Control or victory over sense organs is this: A state when external sense organs remain unconnected with objects of enjoyment though they are very proximate; even if connected, mind remains unconnected; even if connected, it would not long for enjoyment, and consequent calmness and composure in the mind.

This can be achieved by overpowering the bullish nature of sense organs and a gradual expulsion of passion from the mind. The two can happen by means of (1)planned fasting when one is on the course of '*Brahmavidyā*' and (2) GOD-realisation.

Achievement of victory over sense organs is an uphill task.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥६०॥

CHAPTER - II

51

Yatato hyapi Kaunteya puruṣasya vipācīḥ

Indriyāṇi pramāthīni haranti prasabham manah

O son of Kunti! even the sense organs of a learned and striving person agitate and excite and take the mind, perforce, to the objects of pleasure.

G.V. cannot sense organs be controlled by simpler methods than the harder fasting? Does not passion cease when one realizes the nature of this world? Why GOD-realisation is indispensable? The verse answers.

Note : Sense organs are tendentially outward and agitating. Making them useful instruments in our endeavor toward emancipation demands huge effort. Well placed fasting and vision of GOD meet this demand.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

Tāni sarvāṇi samyamya yukta āsita matparaḥ
Vaśe hi yasyendriyāṇi tasya prajānā pratiṣṭhitā

(With the said huge effort) one should restrain all those senses, and being in a state of vision that I (KṚṢṂA) am the Supreme, one must ascend to a state of meditation and must remain there firmly. His vision or wisdom, whose senses are under control, remains steady.

G.V. Knowledge of the supremacy of GOD and continuous meditation on HIM are main means of controlling senses. Fasting and withdrawing of senses inward are contributory factors.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

क्रोधाद् भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति

॥६३॥

Dhyāyato viṣayān puṁsaḥ saṅgasteṣūpajāyate
Saṅgāt samjāyate kāmaḥ kāmāt krodho'bhijāyate

Krodhād bhavati sammohaḥ sammohāt smṛtivyibhramah
Smṛtibhramaśād buddhināśo buddhināśāt praṇaśyati

When a person broods the objects of pleasure he develops attachment to them. Attachment leads to *kāma* (strong desire). Anger rises out of *kāma* (when its fulfillment is obstructed). Anger gives rise to the offensive attitude and this in turn causes the loss of awareness of prescriptions and prohibitions. This in turn results in the loss of wisdom. One meets with doom on account of the loss of wisdom.

G.V. The two verses state the causes of decline and fall. This inspires the seeker to be prudent in using the objects of pleasure.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति

॥६४॥

Rāgadveṣaviyuktaistu viṣayānindriyaiścaran
Ātmavaśyairvidheyātmā prasādamadhiḡacchati

A seeker who consumes the objects of pleasure by means of his senses that are free from passion and hatred and that are under his control achieves mastery over his mind and with this attains serenity.

G.V. (1) *Prasāda* (serenity) : natural absence of movement of mind towards objects of pleasure (consumable objects). (*svatopi prāyo viṣayāgatih*)

(2) *Viṣayān caran* : One who uses objects beneficially.

Note : This is meant to clarify that a prudent use of food and other essential objects with the sole intention of sustaining the body is harmless.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठति

॥६५॥

Praśāde sarvaduhkhānām hānirasyopajāyate

Prasannacetsao hyāśu buddhiḥ paryavatiṣṭhati

When there is serenity there will be an end to all sorrows of him (seeker). Because the enlightenment on GOD of a seeker whose mind attains a state of serenity remains stable and sound.

G.V. (1) Sound and stable enlightenment (on GOD) is the fruit of serenity. An end to all sorts of sorrows is the result of this enlightenment. 'tarati śokam ātmavit' – (the enlightened crosses the grief) says the *Chāndogya upaniṣad* (7.1.3)

(2) Relief from the consequences of good and bad deeds is the fruit of GOD-enlightenment. This is stated in the verse (2.50). This statement is elaborated here. The said relief leads to the end of all sorrows – one of the ultimate ends of all our endeavours.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतस्सुखम् ॥६६॥

Nāsti buddhirayuktasya na cāyuktasya bhāvanā

Na cābhāvayataḥ śāntiraśāntasya kutaḥ sukham

For the one who has not achieved control over mind there will be no enlightenment. There will be no meditation for the one who has not achieved control over mind. There will not be emancipation to the unmeditating. Where can be happiness to the unemancipated from?

Note : The verse requires some additions to make complete sense. G.V. suggests them:

- G.V. (1) *Prasādābhāve yuktirnāsti*
 (2) *Na cābuddheh śāntirasti*

After additions the verse means this :

Prasādābhāve yuktirnāsti; Na cāyuktasya bhāvana, Na cābhāwayato buddhih. Na cāyuktasya buddhih. Na cābuddheh śāntih. Asāntasya kutah sukham.

In the absence of serenity there will be no control over the mind. One cannot meditate without control over the mind. There can be no GOD-realisation without meditation. Thus absence of control over mind is the main obstruction in the path of GOD-realisation. There can neither be steadfast devotion to GOD nor emancipation in the absence of GOD-realisation. Whence can be happiness to the undevoted and unemancipated?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि

॥६७॥

Indriyāṇām hi caratām yanmano'nuvidhīyate

Tadasya harati prajñām vāyurnāvamivāmbhasi

Mind is so structured that it follows the sense organs when they go out toward the objects of pleasure. The outward movement of mind prevents the understanding of GOD, like a strong wind takes away a boat in water from its path.

G.V. The outward movement of mind obstructs meditation even in the wake of knowledge of GOD and consequently obstructs GOD-realisation.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता

॥६८॥

Tasmād yasya mahābāho nigṛhītāni sarvaśaḥ
Indriyāṇīndriyārthebhyastasya prajñā pratiṣṭhitā

Therefore, O mighty-armed! there will be excellent GOD-realisation for him whose all sense organs remain held back from the objects of worldly pleasure.

G.V. Tasmād : (1) Because the controlled sense organs can make the mind serene, (2) Because a serene mind alone can contemplate (3) Because a contemplative person alone can perform *śravaṇa* and *manana* (4) Because meditation is the instrument of GOD-realisation.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

Yā niśā sarvabhūtānām tasyam jāgarti samyamī
Yasyām jāgrati bhūtāni sā niśā paśyato muneh

A person who restrains his sense organs beneficially is awake during what is night to all other beings. To a discerning thinker that is night where other beings are awake.

Note : In this verse *niśā* is a metaphor. It represents things that are not seen or discerned. It can be GOD or worldly things. GOD is *niśā* to them who seek after the worldly objects of pleasure. Worldly objects of pleasure are *niśā* to them who seek after GOD.

G.V. (1) Incessant contemplation over GOD and a full scale disinterestedness over other things is the definition of the enlightened.

(2) The presiding deities are allowed by the GOD to be a little outward to discharge their prescribed duties.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी

॥७०॥

Āpūryamāṇamacalapratistham
 Samudramāpaḥ praviśanti yadvat
 Tadvat kāmā yam praviśanti sarve
 Sa śāntimāpnoti na kāmakāmī

He, whom the objects of pleasure reach as the rivers enter the ocean already filled and unshakably stable, attains liberation and not the one who aspires for the objects of pleasure.

G.V. The verse explains how an enlightened soul experiences the objects of pleasure. He never aspires for objects of pleasure. They reach him and he experiences them without agitation. Ocean never aspires for the flow of rivers unto it. They flow to the ocean. It remains unagitated at the arrival of river waters.

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
 निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥

Vihāya kāmān yaḥ sarvān pumāṃscarati niḥsprhaḥ
 Nirmamo nirahaṅkāraḥ sa śāntimadhigacchati

He, who after renouncing the objects of pleasure, remains without wants, without possessive attitude and without the sense of 'I do', attains liberation.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
 स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥७२॥

Eṣā brāhmī sthitiḥ Pārtha nainām prāpya vimuhyati
 Sthitvāsyāmantakālepi Brahma nirvāṇamṛcchati

O Pārtha! this is the state of a soul enlightened on Brahman. One would not go astray after attaining this state. One who

remains in this state at the time of abandoning the body reaches Brahman which is without a corporeal body.

G.V. (1) This is the summary of the description of *Sthitaprajna* in the verses 55-70.

(2) Renunciation of all worldly desires and continuous contemplation on GOD are the distinguishing marks of *Sthitaprajna*.

* * * * *

CHAPTER-III

अर्जुन उवाच-

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

Arjuna uvāca

Jyāyasī cet karmaṇaste matā buddhirjanārdana
Tat kim karmaṇi ghore mām niyojayasi Keśava

O Janārdana! if enlightenment and its path are better pursuits than the path of karma*¹, O Kesava! why do you assign me to the path of karma? And there too, to the path of horrific*² war?

G.V. In the previous chapter, 17 verses, from the twelfth, set forth the essential characteristics of the Infinite Soul and the finite souls. 7 verses from 45th gave some outlines of the path of realizing the two types of souls.

This chapter elaborates the said path viz. the observance of *nivṛttakarma*.

*¹ See verse 2-49.

*² By the expression 'horrific karma' Arjuna means the proposed war. G.V. sees two questions in the wording '*kim karmaṇi ghore niyojayasi*' (1) Why do you direct me to the path of *karma* in general (2) Why do you direct me, particularly, to the path of horrific *karma*, i.e. war which is essentially an act of horror.

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

Vyāmiśreṇaiva vākyena buddhiṃ mohayasīva me
Tadekaṃ vada niścitya yena śreyo'hamāpnuyām

You seem to confound my mind with your mixed statements. Kindly guide me to one definite path, treading which I would attain śreyas i.e. liberation.

G.V. The second half of the verse II. 39 states that KṚṢṆA will preach the path of GOD-realization in the ensuing verses. The ensuing verses, however, advocate *niṣkāmakarma* (47.48) and path of knowledge (49-53). Arjuna sees these preachings as jumbled and consequently confounding.

श्रीभगवानुवाच-

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रेक्ता मयाऽनघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥३॥

Śribhagavān uvāca

Loke'smin dvividhā niṣṭhā purā proktā mayānagha
Jnānayogena sāṅkhyānām karmayogena yoginām

O sinless! a two fold path of liberation, has been said by me previously. To *sāṅkhyas* it is the path of knowledge. To *yogins* it is the path of *karma*.

G.V. (1) The word 'sāṅkhyā' means knowledge. 'Sāṅkhyā' means learned and deeply immersed in the ocean of knowledge. Gods, and sages like Sanaka belong to this category. These seekers are not exempted from the prescribed *karma*. But the quantity of *karma* prescribed to them is lesser than that of knowledge they are required to accomplish. These are called *sāṅkhyas* because of the greater measure of knowledge they accomplish.

The word 'yogin' means such seekers whose volume of prescribed *karma* is greater than that of knowledge they are required to accomplish. Janaka, Priyavrata etc belong to this category. Seekers assigned to one category cannot cross over to the other. Arjuna belongs to the second category. Therefore he has to follow the path of *karma*.

(2) *Jñānayoga* does not preclude *karma* and *karmayoga* does not preclude *jñāna*. Both the *yogas* have the components of *karma* and *jñāna* in relatively lesser measure. The two *yogas* are named after their higher components.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

Na karmanāmanārambhānnaiṣkarmyam puruṣo'snute

Na ca sannyasanādeva siddhim samadhiḡacchati

No embodied soul attains liberation by abstaining from *karma*. Nobody attains liberation by just passing to the fourth āśrama*

* One of the essential ingredients of which is renunciation of mundane pursuits.

Note : Why do you assign me to the path of *karma*? The verse answers this question of Arjuna in the light of some clarifications on it. Following are the clarifications:

(a) The word *naiṣkarmya* means liberation, because it can be achieved through cessation from *karma*. Therefore the word *naiṣkarmya* points to the needlessness of any *karma* for persons whose aim is liberation. Hence Arjuna's question : *Kim karmanī niyojayasi?*

KṚṢṢṢA's answer :

Na karmaṇāmanārāmbhāt naiṣkarmyaṁ puruṣo'snute.

"No embodied soul attains liberation by abstaining from *karma*."

G.V. If abstention from *karma* can liberate one, the soul now embodied should have been liberated long ago, as it had births, in the past, which did not enjoin any *karma* on it. The meaning of the word *naiṣkarmya* should be free from this flaw. Therefore the word means liberation because it cannot be achieved by *karma* aimed at fulfilling wants.

(b) *Karma* is the root cause of births and deaths. Abstention from it i.e. - *naiṣkarmya* delivers the soul from bondage. Hence Arjuna's question : *Kim karmaṇi niyojayasi?*

KṚṢṢṢA's answer :

No embodied soul attains liberation by abstaining from *karma* aimed at fulfilling wants, as he continues to be embodied i.e. *Puruṣa*.

G.V. Even if one refrains from *karma* in this birth, as there is a stock of *karmans* - of countless previous births - the root cause of births and deaths - there is no chance of deliverance.

(c) Seekers who have passed to fourth *āśrama* perform certain duties. These performances secure them liberation according to scriptures. The reason behind this scriptural averment is that these performances do not produce any other fruit. Extending this logic, it can be said that as abstention from *karma* does not produce any other fruit too it should produce deliverance.

KṚṢṢṢA's answer :

No body attains liberation by just passing to the fourth *āśrama*.

G.V. (1) The performance of *niṣkāmakarma* would secure to the seeker the purity of mind, aversion to material enjoyment and lead him to the study of scriptures, meditation and GOD-realization. Then GOD bestows liberation on him.

(2) The fourth *āśrama* enables the seeker to meditate on GOD and that (meditation) in turn leads to GOD - realization and liberation.

यस्त्वन्द्रियाणि मनसा नियम्याऽरभतेऽर्जुन ।

कर्मन्द्रियैः कर्मयोगमसक्तस्स विशिष्यते ॥७॥

Yastvindriyāṇi manasā niyamyārabhate'rjuna

Karmendriyaiḥ karmayogam asaktaḥ sa viśiṣyate

On the contrary, he who restrains sense organs and mind and engages himself in doing the prescribed duties by means of organs of action, without attachment, is distinguished.

G.V. It is the mind – not good or bad deeds – that plays a dominant role in one's bondage or liberation. Therefore a seeker must tune his mind to make a progress toward liberation. Reversing the mind from material pleasures is a part of tuning.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

Niyataṁ kuru karma tvam karma jyāyo hyakarmaṇaḥ

Śarīrayātrāpi ca te na prasidhyedakarmaṇaḥ

Engaging oneself in prescribed activities is better than abstaining from all activities. Do your duty unfailingly. Even the sustenance of your body would not be possible by abstaining from *karma*.

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गस्समाचर ॥९॥

Yajñārthāt karmaṇo'nyatra loko'yaṁ karmabandhanaḥ

Tadārthaṁ karma Kaunteya muktasangaḥ samācara

Any action that is not aimed at earning the grace of *Yagna* i.e. *Viṣṇu* would bind the person. O son of Kunti! do your

duty without attachment to its fruit as a worship of *Yagna* i.e. Viṣṇu.

सहयज्ञाः प्रजास्सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽसित्वष्टकामधुक् ॥१०॥

Sahayajnāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
Anena prasaviṣyadhvameṣa vo'stviṣṭakāmadhuk

Prajāpati created people who were duty bound to perform sacrifices and told them : You produce, by means of this, your wants; this is capable of fulfilling all your desires.

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

Devān bhāvayatānena te devā bhāvayantu vaḥ
Parasparam bhāvayantaḥ śreyaḥ paramavāpsyatha

With this sacrifice you appease gods. May gods appease you (by providing prosperity). Thus reciprocating, you (gods and people on the earth) attain the ultimate well being.

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

Iṣṭān bhogān hi vo devā dāsyante yajñabhāvitāḥ
Tairdattānapradāyaibhyo yo bhuṅkte stena eva saḥ

Gods thus appeased through sacrifices bestow the desired pleasures on you. He, who enjoys the pleasures granted by them without returning the gesture suitably, is verily a thief.

यज्ञशिष्टाशिनस्सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥१३॥

Yajnaśiṣṭāśinaḥ santo mucyaṅte sarvakilbiṣaiḥ
Bhunjate te tvagham pāpā ye pacantyātmakāraṇāt

The good men who use or consume the remainder of things offered to gods in sacrifices will be freed from all sins. Those sinners who cook – i.e. prepare or ready things – for their own sake eat the sin verily.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥१४॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥

Annād bhavanti bhūtāni parjanyaādannasambhavaḥ
Yajnād bhavati parjanya yajnaḥ karmasamudbhavaḥ

Karma brahmodbhavam viddhi

Brahmākṣarasamudbhavam

Tasmāt sarvagatam Brahma

nityam yajne pratiṣṭhitam

The embodied souls emerge from the food. Food emerges from the Sun through rains. Rains occur as a result of *yajna*; *yajna* materializes out of various prescribed deeds.

The prescribed deeds emerge from Brahman; Brahman emerges from Vedas*. Therefore, the omnipresent Brahman, as HE is a constituent of the cycle, is pre-eminently present always in the sacrifice.

* This means : Brahman is understood from Vedas. And the Vedas come into light from the embodied soul.

Note : The word *bhūta* in the verse means embodied souls. The word *parjanya* in the verse means the Sun, the presiding deity of clouds. The deity gets nourishment from the *havis* – ghee, rice etc – offered to him through sacrifices. On account of this nourishment the Sun is said to have emerged from sacrifices.

G.V. (1) Vedas come into light from the embodied souls. As Brahman is present in the sacrifice, the performance of sacrifice leads to knowledge and realization of Brahman. Besides, the performance of sacrifice facilitates the preservation of both mankind and animalkind.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

Evam pravartitam cakram nānuvartayatīha yaḥ
Aghāyurindriyārāmo mogham pārtha sa jīvati

He who does not do his duty to facilitate the rotation of this wheel, thus set in motion, O Pārtha!, lives in vain. His life span achieves nothing but sin, as he drowns himself in materialistic pleasures thru sense organs.

G.V. Those who are in *gṛhasthāśrama* are eligible to perform the said sacrifice. What is the role for persons in other three *āśramas* in making the wheel turn? Study of scriptures, imparting scriptural knowledge, meditation, observance of austerities like *cāndrāyana*, offering food to the needy are the roles for them.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥१७॥

Yastvātmaratireva syādātmatṛptaśca mānavaḥ
Ātmanyeva ca samtuṣṭastasya kāryam na vidyate

Intro : It is said in the foregoing verses that abstaining from *karma* is harmful and doing the same is beneficial. However, in the state of *asamprajnātasamādhi* no external activity is possible. Therefore it is wrong to go to that state on Almighty. The verse deals with this objection;

Note: This is the highest state of meditation. In this state the meditating person is totally unaware of the external happenings.

(a) A person who has realized GOD and consequently is in a state of bliss, has shunned all other material things and is satisfied, on account of GOD's grace, with whatever he has and finds pleasure in relying upon GOD is exempted from the duties prescribed for unrealised souls.

Note : In this verse the word *ātmā* means GOD, the Almighty.

(b) That soul – whose innate bliss is manifest on account of the grace of the Almighty, who is contented with the grace of the Almighty, who is happy with contemplation on the Almighty – is Mānava, a seer of GOD. He is not bound by prescribed duties.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः

॥१८॥

Naiva tasya kṛtenārtho nākṛteneha kaścana

Na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ

Intro : Why should a person in *asamprajnātasamādhi* be exempted from performing the prescribed deeds? Why should he not arrange for his awakening when it is time to perform deeds?

To him (who is in *asamprajnāta samādhi*) there is no use from deeds. Nor would there be any harm from abstaining from deeds*. He has nothing to gain from any being.

* G.V. When one's preceptor or a god arrives he should be duely worshipped; Failure to do so would bring about harm. This is applicable to persons in *asamprajnātasamādhi* too; Therefore how is the said view in the first half of the verse tenable?

The second half of the verse clarifies the first half.

The innate bliss one enjoys by the intervention of GOD and the happiness one gets from contemplation on GOD is superior to the duty of showing due respect to the preceptor and anyother worshipworthy. The person who has ascended the peak would not offend any value system when he would not perform the duties required at lower rungs.

The verse means that the emancipated soul is not bound by prescriptions and that there is no bar on voluntary performance.

तस्मादसक्तस्सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥१९॥

Tasmād asaktah satataṁ kāryaṁ karma samācara

Asakto hyācaran karma paramāpnoti pūruṣaḥ

* Therefore you must perform the prescribed deeds always without aspiring for any return. One who performs the prescribed deeds without aspiring for returns reaches the Supreme Being.

*Therefore = (1) As it is necessary to do one's portion of duty to keep the wheel of world turning.

(2) As all except the persons in the state of *asamprajnāta samādhi* and liberated are duty-bound to perform the prescribed deeds.

Intro : When enlightenment can secure liberation why this insistence on karma?

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन् कर्तुमर्हसि

॥२०॥

Karmaṇaiva hi saṁsiddhimāsthītā Janakādayaḥ
Lokasaṅgrahamevāpi sampaśyan kartumarhasi

Janaka and others attained full liberation performing the prescribed deeds. Or Janaka and others attained liberation through the instrument of *karma*. Or they attained enlightenment through *karma*. Besides, you must perform the prescribed deeds to set an example to laymen.

G.V. (1) Karmaṇā = (1) Without giving up *karma* (2) through the instrument of *karma*. Saṁsiddhi = Enlightenment.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

Yadyadācarati śreṣṭhastat-tadevetaro janah
Sa yatpramāṇam kurute lokastadanuvartate

Ordinary mortals imitate whatever a great (a highly placed or a knowledgeable person) does. They follow whatever scriptures or deeds he holds proof.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

Na me Pārthāsti kartavyam triṣu lokeṣu kimcana
Nānavāptamavāptavyam varta eva ca karmaṇi

O Pārtha, I have nothing to do as duty in the three worlds. There is nothing worthy of attainment, but not attained by me. Yet I am engaged in work.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥

Yadi hyaham na varteyam jātu karmanyatandritaḥ
Mama vartinānuvartante manuṣyāḥ Pārtha sarvaśaḥ

O Pārtha! Had I not engaged in work unwearied, all people
would have followed my path.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥२४॥

Utsīdeyurime lokā na kuryām karma cedaham
Saṅkarasya ca kartā syāmupahanyāmimāḥ prajāḥ

Should I cease to work, the mankind would sink into misery;
I would bring about messy or chaotic situation and destroy
these people.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथाऽसक्ताश्चिकीर्षुर्लोकसङ्ग्रहम् ॥२५॥

Saktāḥ karmaṇyavidvāṁso yathā kurvanti Bhārata
Kuryādvidvāmstathāsaktaścikīrṣurlokasaṁgraham

O Bhārata! the uninformed work with attachment (to the
benefit). The informed should work similarly, but without
attachment (to the benefit), intent on setting an example to
people.

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तस्समाचरन् ॥२६॥

Na buddhibhedam janayedajñānāṁ karmasaṅginām
Joṣayet sarvakarmāṇi vidvān yuktaḥ samācaran

The informed should not breach the minds of ignorant who are stuck to *karmans*. He should perform all the prescribed deeds setting his mind on the GOD, devotionally.

Note : Sticking to *karmans* means performing them with a desire to beneficial returns.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥२७॥

Prakṛteh kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
Ahaṅkāravimūḍhātmā kartāhamiti manyate

All kinds of works are done under the influence of the attributes of *Prakṛti**. But the individual deluded by *Ahamkāra* thinks that he himself is the doer.

* The word *prakṛti* means : (1) The Almighty as his acts are always excellent (2) The innate nature of finite souls (3) The inanimate Nature. *Guna* means attributes such as desire, knowledge and effort in the first case; the knowledge, the mixed understanding and perversion in the second; *satva*, *rajas* and *tamas* and their modifications in the form of body, sense organs and mind in the third.

These three play role in any act of the individual. But stupefied by the phenomenon of *Ahaṅkāra* he deems that he alone is the doer.

In the light of this meaning the first half of the verse means : All kinds of works are done in accordance with (1) the wishes of Almighty, (2) the innate nature of the doer and (3) the influence of the attributes or forces of inanimate Nature and its modifications.

Summary : The Almighty's wish, the innate nature of the infinite soul and the three factors of inanimate Nature collectively produce actions in the individual soul. But he does not know this and thinks he alone is the doer.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते

॥२८॥

Tattvavit tu Mahābāho guṇakarmavibhāgayoḥ

Guṇā guṇeṣu vartanta iti matvā na sajjate

Note : The previous verse has mentioned *guṇas* or attributes in three rungs : (1) The modifications of *satva*, *rajas* and *tamas* in the form of body, sense organs and mind (2) *satva*, *rajas* and *tamas* of inanimate *prakṛti* (3) wish, knowledge etc of the Almighty. It has mentioned three agents of action i.e. *karma* : (1) Modifications of *prakṛti* (2) the finite soul (3) the Almighty.

But, O mighty-armed!, he, who knows the principle of distinction of one from the other among the stated attributes and actions, understands that *guṇas* of the Almighty impel the *guṇas* and actions in the lower rungs and that *guṇas* of the finite soul and the inanimate *prakṛti* impel the actions of the embodied soul (consequently) remains unattached.

प्रकृतेर्गुणसम्मूढास्सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्

॥२९॥

Prakṛterguṇasammūḍhāḥ sajjante guṇakarmasu

Tānakṛtsnavido mandān kṛtsnavinna vicālayet

Persons stupefied, about sense organs (*guṇas*) - the products of inanimate Nature, by *satva*, *rajas*, *tamas* of the inanimate Nature in accordance with the wishes of *Prakṛti* i.e. Almighty remain attached to worldly things of pleasure and actions. The person who knows (the ramifications of *prakṛti* and *guṇa*) fully, should not confound the stupid ones who do not know fully.

G.V. : *Prakṛti* : (1) Almighty (2) Inanimate Nature

Guna : (1) Sense organs (2) *Satva, Rajas, Tamas* (3) Wish

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥

Mayi sarvāṇi karmāṇi sanyasyādhyātmacetasā

Nirāśīr'nirmamo bhūtvā yudhyasva vigatajvaraḥ

With the mind set on the Supreme Soul (KṚṢṆA), submitting all the actions to ME, being free from desire and ego fight getting rid of fever.

G.V. : *Jvara* = *śoka*

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

Ye me matamidam nityamanutiṣṭhanti mānavāḥ

Śraddhāvanto'nasūyanto mucyante tepi karmabhiḥ

Those human beings who faithfully and without cavil follow regularly this view of Mine shall be delivered from the bondage by means of resigned actions (via enlightenment).

G.V. : *Karmabhiḥ* = *nivṛttakarmabhiḥ*

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढास्तां विद्धि नाष्टानचेतसः ॥३२॥

Ye tvetadabhyasūyanto nānutiṣṭhanti me matam

Sarvajñānavimūḍhāmstān viddhi naṣṭānacetasah

But those who do not follow this view of Mine, finding fault with ME and with this view of Mine, know them to be bereft of any wisdom, thoughtless and lost.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

Sadr̥śam ceṣṭate svasyāḥ prakṛterjnānavānapi
Prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati

Even the learned acts in accordance with his innate nature and imprint in the mind. All beings go with their innate nature and imprint. What can restraint do?

Note : This verse is in reply to the following questions : Why the stupid should not be disturbed? and why do people do not tread the path of deliverance though it is shown?

* * *

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयान्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥३४॥

Indriyasyendriyasyārthe rāgadveṣau vyavasthitau
Tayorna vaśamāgacchetau hyasya paripanthinau

Passion, hatred and other accompanying vices are systematically attached to the objects of every sense organ. One should not fall into their control. The two are the enemies of the seeker of GOD.

Note : This is an exhortation to the well-meaning devout seekers.

* * *

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

Śreyān svadharma viguṇaḥ paradharmāt svanuṣṭhitāt
Svadharme nidhanam śreyaḥ paradharma bhayāvahaḥ

Intro : "Why do you push me to the horrific act of war? Asked Arjuna (3.1). Here is an answer :

The practice of *svadharma* i.e. the duty prescribed to one's birth-identify (*varṇa*) and stage of growth (*āśrama*), though ridden with deficiency, is more rewarding than the better practised *paradharma*. Death while practising *svadharma* is more rewarding. Practice of *paradharma* is sure to produce fearful consequences.

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

Arjuna uvāca

Atha kena prayukto'yaṁ pāpaṁ carati pūruṣaḥ

Anicchannapi vārṣṇeya balādiva niyojitaḥ

Intro : A mention of sin is made through the expression “rāgadveṣau vyavasthitau” in the verse 34. To know more about the causes of sin Arjuna asks :

But, O scion of Vṛṣṇi family! by whom is an embodied soul impelled to commit sin though unwilling as if engaged by somebody perforce?

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥३७॥

Śribhagavān uvāca

Kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ

Mahāśano mahāpāpmā viddhyenamiha vairiṇam

Bhagavān uvāca

This (impeller) is craving. This is anger. It originates from *rajas* (a facet of *prakṛti*). The craving is insatiable (gluttonous);

a horrible sinner. Know this to be the enemy in this regard i.e. of any ennobling accomplishment.

G.V. Mere craving, wrath etc are not impellers into vile acts. Their presiding officials (abhimānins) are the real impellers. They are demons. For instance, the presiding official of craving is Kālanemi.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्

॥३८॥

Dhūmenāvriyate vahniriyathādarśo malena ca

Yatholbenāvṛto garbhastathā tenedamāvṛtam

(1) As fire is covered by smoke, as a mirror by dust, as a foetus is envelopped by the womb so is this (the finite soul) covered by it (craving).

G.V. 'Idam' in the verse means the community of finite souls. (Attention may be drawn to the word 'puruṣa' in the verse 36). They are of three types. Hence the three similies. The finite souls of first order are covered by craving as the fire by smoke. Those of second order are covered by craving as a mirror by dust. Those of third order are envelopped by craving as foetus by womb.

Note : The spirit of similies is this : *Kāma* affects the finite souls of first order mildly; those of second order rather severely; those of third order very hard so that they never come out of its damning consequences. *Kāma* blocks, in all the three types of finite souls, the knowledge of Supreme and subordinate principles in varied degrees.

(2) As fire is covered by smoke, as a mirror is covered by dust and as a foetus is envelopped by womb so are the Almighty, the inner sense organ and the finite soul blocked by the craving in the finite soul.

G.V. : (a) Self-luminous fire, when covered by smoke, is not seen by others. Similarly the omniscient GOD is not known by finite souls ridden with *kāma*.

(b) Mirror covered by dust does not show the image clearly. Similarly the inner sense organ ridden with *kāma* does not show GOD and the finite soul clearly.

(c) The foetus envelopped by womb is incapable of any external activity. Similarly the finite soul enveloped by *kāma* is incapable of knowing GOD and other verities.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

Āvṛtam jñānametena jñānino nityavairiṇā
Kāmarupeṇa Kaunteya duṣpūreṇānalena ca

O son of Kunti! even the knowledge of a seeker who has acquired it through the study of scriptures is covered by this eternal enemy called *kāma*, whose urge can never be fulfilled and who ever remains unsatisfied.

G.V. The words *jñānino jñānam* mean knowledge (of GOD and other verities) of a seeker who has acquired it through the study of scriptures. If this much is not meant the word *jñāninaḥ* would be superfluous. *Kāma* prevents even such an advanced seeker from making progress toward realisation of GOD.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥

Indriyāṇi mano buddhirasyādhiṣṭhānamucyate
Etairvimohayatyēṣa jñānamāvṛtya dehinam

Senses, mind and intellect are said to be its seats. It (*kāma*) veils knowledge through these and deludes the embodied soul.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम्

॥४१॥

Tasmāt tvamindriyāṇyādaу niyamy Bharatarṣabha
Pāpmānaṁ prajahi hyenaṁ jñānavijñānanāśanam

Therefore, O best of Bharatas!, you first control your senses and drive away this sinner, a destroyer of knowledge and wisdom.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः

॥४२॥

Indriyāṇi parāṇyāhurindriyebhyaḥ paraṁ manaḥ

Manasas tu parā buddhir yo buddheḥ paratastu saḥ

Senses are higher (than body). (The presiding deities of senses – Indra, Āditya etc are greater than those of body). Mind is higher than senses. (Presiding deity of mind-Rudra is superior to those of senses) Intellect is higher than mind. (Presiding deity of intellect – Saraswati is superior to that of mind). The principle above the intellect is THAT i.e. the Almighty. (The Almighty is greater than Saraswati).

Note : The hierarchy of verities in the body and their presiding deities mentioned in the verse is partial. A comprehensive one should be learnt from scriptures. So says the Gītābhāṣya of Śrī Madhvācārya. G.V. quotes the Kathopanisaḍ, as an instance, to learn more about the hierarchy.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम्

॥४३॥

Evam buddheḥ param buddhvā
 samstabhyātmānamātmanā
 Jahi śatrum mahābāho
 kāmarūpam durāsadam

Thus knowing the principle above the intellect, steadying the mind with the help of intellect, O mighty-armed! kill the enemy – the *kāma* which is not easily assailable.

Note : The principle above the intellect meant here is the Almighty – Viṣṇu. The principle immediately above the intellect or Saraswati is the *Mahat* and its presiding diety – the fourfaced Brahman. Mahālakṣmi is immediately above this Brahman. Viṣṇu is above Mahālakṣmi. Hence HE is above all the deities.

* * * * *

CHAPTER - IV

This chapter opens with the statement of the history of yoga.

श्रीभगवानुवाच-

इमं विवखते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत्

॥१॥

Śrībhagavān uvāca

Imam vivasvate yogam proktavānahamavyayam

Vivasvān manave prāha manurikṣvākave'bravīt

Intro : The previous chapter has dwelt with *nivṛttakarma*. The G.V., in its introductory to IV chapter, has summarized this as follows : *Nivṛttakarma* is deeds or performances without any eye on accrual of benefits. This is the path toward GOD-realization. Its practice elevates the practioner. This is *yoga*. Non-observance of this yoga causes a slidedown. The chapter has also dealt with the highest sentient principle – *para* i.e. VIṢṆU. This chapter elaborates the two and states the majesty of knowledge.

(1) I preached this yoga, which yields everlasting fruit, to the Sun. The Sun preached it to Manu and Manu to Ikṣvāku.

G.V. (1) Manu is Sun's son. Ikṣvāku is Manu's son.

(2) Yoga is *avyaya* because it yields everlasting fruit.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप

॥२॥

Evam paramparāprāptamimam rājarṣayo viduḥ
Sa kāleneha mahatā yogo naṣṭaḥ Paramptapa

The enlightened kings knew this *yoga* that was thus handed down in an uninterrupted tradition. O oppressor of enemy! that *yoga* disappeared from this world in the long course of time.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

Sa evāyam mayā te'dya yogaḥ proktaḥ purātanah
Bhakto'si me sakhā ceti rahasyam hyetaduttamam

The very same ancient *yoga* is preached to you by ME as you are MY devotee and friend. This *yoga* is secret. This is supreme.

G.V. Because it is preached to you - a devotee and a friend of Mine it is a great secret. Or because this secret and superlative *yoga* is taught to you, a devotee and a friend of mine it should be practised by you*.

* The portion in bold is implied.

अर्जुन उवाच-

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

Arjuna uvāca

Aparam bhavato janma param janma vivasvataḥ
Kathametad vijānīyām tvamādaḥ prokatavāniti

Later was your birth. Earlier was that of the Sun. How do I understand that you preached this *yoga* first to Vivasvān?

Note : Vivasvān is Sun.

श्रीभगवानुवाच-

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

Śrībhagavān uvāca

Bahūni me vyatītāni janmāni tava cārjuna

Tānyaham veda sarvāṇi na tvam vettha Paramtapa

O oppressor of enemy! many births of Mine have gone by and of you too. I know all of them and you don't.

अजोऽपि सन्नव्ययात्मा भूतानामिश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥

Ajo'pi sannavyayātmā bhūtānāmīśvaro'pi san

Prakṛtiṁ svāmadhiṣṭhāya sambhavāmyātmamāyayā

Intro : The statement that KṚṢṢṢA had births in the past contradicts the assertion in the foregoing that HE is without birth and death and that HE is omnipotent. Here is an explanation-

I am without birth; my soul and body do not perish; I reign in all the beings – sentient and insentient. True. (1) Yet I appear (*sambhavāmi*) in the world out of my (natural) disposition and voluntarily (2) Yet, I appear in the world, out of my own free will, after entering in some object of nature (say, Vasudeva's body)

Prakṛti = natural disposition.

G.V. *Ātmamāyā* = Own desire.

* * *

When and why? Here is an answer.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥७॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८॥

Yadā-yadā hi dharmasya glānirbhavati Bhārata
Abhyutthānamadharmaṣya tadātmānam sṛjāmyaham
Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām
Dharmasamsthāpanārthāya sambhavāmi yuge-yuge

O descendent of Bharata! whenever the righteousness wanes and the unrighteousness rises I manifest myself. I do incarnate in every *yuga* (i.e. when there is fall of righteousness and rise of unrighteousness) for the protection and preservation of ethical ways, for the destruction of the wickedness and for the establishment of righteousness.

G.V. (1) It is possible to protect the righteous and to eliminate the unrighteous without incarnation. But he chooses to incarnate. (There is no reason to question the choice).

(2) The words *sādḥūnām* and *duṣkṛtām* are taken in the sense of righteousness and wickedness, because the protection of righteousness and elimination of wickedness are the intentions of Lord's incarnation.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

Janma karma ca me divyamevaṁ yo vetti tattvataḥ
Tyaktvā dehaṁ punarjanma naiti māmeti so'rjuna

He who comprehends MY divine birth and deeds as said above will not be born again after shedding the body; but will attain ME, O Arjuna.

G.V. Knowledge of GODs incarnations and deeds fulfills a partial requirement for the attainment of HIM. Eligibility factors listed in other scriptures should be considered too.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः

॥१०॥

Vītarāgabhayakrodhā manmayā māmupāśritāḥ

Bahavo jñānatapasā pūtā madbhāvamāgatāḥ

Intro : There are souls who attained ME treading the prescribed path – says KRṢṢNA.

Many getting rid of passion, fear and anger, understanding MY pre-eminence and MY predominant role in all the activities of all, surrendering to ME, getting purified by means of penance in the form of endeavour for enlightenment, have attained a state of resting in ME.

Note : Resting in Lord is a kind of liberation. It is called *Sāyujya*. A few make to it.

* * *

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः

॥११॥

काङ्क्षन्तःकर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा

॥१२॥

Ye yathā mām prapadyante tāmstathaiva bhajāmyaham

Mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ

Kāṅkṣantaḥ karmanām siddhim yajanta iha devatāḥ

Kṣipram hi mānuṣe loke siddhirbhavati karmajā

Elaboration of what is stated in the verse 10:

Note : KṚṢṆA as a creator of the universe created four groups based on the different blend of *satva*, *rajas* and *tamas* and on a variety of activities.

Brāhmaṇa = Higher *satva* + higher *rajas* + meager *tamas*;

Kṣatriya = Meagre *satva* + higher *rajas* + *tamas* meager than meager *satva*

Vaiśya = Tamas + equally higher *satva* and *rajas*

Śūdra = Rajas + higher *tamas* + higher *satva* than *tamas*

The 16th, 17th and 18th chapters describe different attitudes and inclinations caused by these guṇas. The 41-44 verses of 18th chapter describe the natural activities of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra.

This kind of *Varna* order has never been found in people recognized as Brāhmaṇa, kṣatriya, etc on the basis of birth. Therefore we can safely say that the caste system prevalent in our society is not created by KṚṢṆA. KṚṢṆA's *varṇa* system is the classification of human beings universally. This extends to all animal and inanimate beings also.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

Na mām karmāṇi limpanti na me karmaphale spṛhā
Iti mām yo'bhijānāti karmabhirna sa badhyate

MY acts do not stick to me. Nor do I have any longing for fruits of acts done. He who knows ME thus will not be affected by the consequences of his acts.

G.V. Had the word 'mām' in the second line not been there the verse would mean that 'he, who understands or thinks that his acts do not stick to him, and that he does not have any longing for fruits of acts done, will not be bound by acts'. This is not meant. To avoid this misunderstanding KṚṢṆA has used the word 'mām' for second time. This means : He who understands that acts of KṚṢṆA do not stick

to HIM and that HE does not have any yearning for fruits of acts, treads the path that frees him from the bind of karma.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥१५॥

Evam jñātvā kṛtam karma purvairapi mumukṣubhiḥ
Kuru karmaiva tasmāt tvam pūrvaiḥ purvataram kṛtam

Even the ancients, seeking liberation knew this and performed the prescribed acts accordingly. Therefore you too perform the prescribed acts that are more ancient than the ancients by whom they were performed.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१६॥

Kim karma kimakarmeti kavayo'pyatra mohitāḥ
Tat te karma pravakṣyāmi yajñātvā mokṣayase'sūbhāt

Elucidation of Karma

What is *karma*? What is *akarma*? Even the learned are illusion-ridden about this. I shall preach to you that, on knowing which you will be delivered from ills.

G.V. : KṚṢṆA preaches about *akarma* and *vikarma* also in the following verses. Therefore the word *karma* in the second line should be understood to imply *akarma* and *vikarma* also. Or '*te karma*' can be read as '*te akarma*'. Then the above said meaning is explicit.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

Karmaṇo hyapi boddhavyaṁ boddhavyaṁ ca vikarmaṇaḥ
Akarmaṇasca boddhavyaṁ gahanā karmaṇo gatiḥ

(a) (Note : The words *karma* and *akarma* are intended to be brought to this verse from the previous)

Akarma – non performance and opposite acts – should be distinguished from *karma*. *Karma* and *akarma* should be distinguished from *vikarma* – the prohibited *karma*. *Karma* and *vikarma* should be distinguished from *akarma*.

(b) (Note : *Karmaṇo*, *Vikarmaṇah* and *akarmaṇah* in the verse should be read as *karma-nah*, *vikarma-nah* and *akarma-nah*. ‘nah’ means ‘on account of ME’).

It should be understood that acts (of all in the world) are performed on account of ME. Prohibited acts also are performed on account of ME. And so also the non-performance. The course of *karma* is impenetrable and its comprehension is not easily accomplishable.

Note : ‘On account of ME’ means ‘under MY control’ or ‘on receiving impulsion from ME’.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

Karmanyakarma yaḥ paśyed akarmaṇi ca karma yaḥ
Sa buddhimān manuṣyeṣu sa yuktaḥ kṛtsnakarmakṛt

(a) He who can see his non performance*¹ and performance of GOD while performing the prescribed acts and can see acts or activities (within himself and without*²) while he himself is passive is the enlightened or informed among men. He knows the path of GOD-realisation. He is eligible to reap the fruits of *karma* in full measure.

GV *¹ Seeing non-performance means understanding the point that ones *kartṛtva* (agency) is not independent but dependent on GOD.

*² Seeing activity within oneself in the state of passivity is contemplating on the power that makes him breath, see dreams and so on in one's state of rest and sleep and concluding that GOD is the independent agent of all acts.

(b) Note : The word *karma* means one who is bound by prescribed duties. It is finite soul obviously. The word *akarma* means GOD, naturally. Karas + man = karman = one to whom prescriptions are applicable. Prescription of duties + made object of.

One who can see non-performance or absence of karma – because of dependence – in the finite soul bound by injunctions and who can see all acts in GOD not bound by injunctions because of his independence – is the informed among men. He knows the path of GOD-realisation. He is eligible to reap the fruits of *karma*.

G.V. : *Karman* means one who is bound by injunctions. This is finite soul. *Akarman* means one who is not bound by injunctions. This is Infinite Soul.

S. Radhakṛṣṇan : According to Madhva *akarma* is the inactivity of the self and the activity of *Viṣṇu*. Therefore the wise man is he who sees the activity of the Lord whether the individual is active or not.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

Yasya sarve samārambhāḥ kāmasaṅkalpavarjitāḥ
Jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ

The learned call him, whose all endeavours are cautiously free from desire for accruable benefits, and consequently whose binding *karmans* are burnt by the fire of enlightenment, knowledgeable.

G.V. 1) *Kāma* = desire for accruable benefits.

Samkalpa = An initiative with determination to achieve luxuries, high altitude luxuries and higher altitude luxuries.

2) *Jñānāgnidagdha karmā* = One whose stock of *karmans* are burnt by the fire of enlightenment. GV explains : The realization, by a seeker that Lord HARI is the independent *kartṛ* of all activities within him and that oneself is the dependent *kartṛ* and that consequently one does not do any karma, is burning of karma by the fire of enlightenment.

Note : *Kartṛ* = doer. Agent of actions.

त्यक्त्वा कर्मफलाऽसङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥२०॥

Tyaktvā karmaphalāsaṅgam nityatṛpto nirāśrayaḥ
Karmaṇyabhipravṛttopi naiva kimcit karoti saḥ

He, who renounces attachment to the fruits of action and realizes that he is the *pratibimba* of the Almighty who is absolutely free from desires and independent, would not undertake any activity despite engaging himself in activities.

Note : (1) *Nirāśrayaḥ* = not dependent. *Nityatṛptaḥ* = ever contented.

The two words are not applicable obviously to the seeker – a finite soul. They are applicable to the Almighty in their fullest sense. Therefore Madhva has interpreted the two words as : the seeker who realizes that he is the *pratibimba* of the Almighty possessing the virtues denoted by the above words. *Pratibimba* means dependent on and slightly similar to the Almighty.

2) Realisation of slight similarity with the Almighty assures a future of everlasting happiness.

Realisation of dependence on HIM sets the seeker on the course of humble dutyfullness. Humble dutyfullness is the panacea to the self-made ills of mankind.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाऽप्नोति किल्बिषम् ॥२१॥

Nirāsīr yatacittātmā tyaktasarvaparigrahaḥ

Śāriram kevalam karma kurvannāpnoti kilbiṣam

A seeker who controls his *citta* and *manas* would be free from (harmful) desires and attachment to mundane things; he would undertake only the activities required to keep the body going. No sin accrues to such a person.

G.V : (1) The verse speaks of giving up of all '*parigrahas*'. This means giving up the attachment to body, sense organs etc.

(2) The previous verse speaks of abstaining from all activities inspite of undertaking them. This 'speak' may be mistaken to the unreality of activities undertaken. The words '*kurvannāpnoti kilbiṣam*' in this verse interprets the 'speak' in question. In the light of interpretation there is no room to mistake activities to be unreal.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समस्सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥२२॥

Yadṛcchālābhasamtuṣṭo dvandvātīto vimatsarah

Samah siddhāvassiddhau ca kṛtvāpi na nibadhyate

He – who is contented with what he gets without efforts; is not affected by the pairs of opposites; is free from jealousy; remains composed in the events of success and failure – remains unbound by the results of *karma* when he does it.

GV (1) The verse describes the characteristics of the seeker who controls his *citta* and *manas*.

(2) '*Samah siddhau, assiddhau ca*' in the verse explains the escape from the pulls of the pairs of opposites.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाऽचरतः कर्म समग्रं प्रविलीयते

॥२३॥

Gatasaṅgasya muktasya jñānāvasthitacetasaḥ

Yajñāyācarataḥ karma samagram pravilīyate

A summary of the contents in verses 18-22

Karmans of a seeker - who is not intent on the fruits of activities done; who is not proudly attached to his body, sense organs etc; whose mind is immersed in the knowledge of the Almighty (VIṢṆU); who undertakes the prescribed activities for the pleasure of VIṢṆU (*Yajna*) – dissolve completely;*

*Note : This means : *karmans* performed in the said manner do not cause any bondage to the performer.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना

॥२४॥

Brahmārpaṇam brahma havir Brahmāgnau Brahmanā hutam

Brahmaiva tena gantavyam Brahma karma samādhinā

(a) Instruments of offering *havis* are Brahman; *Havis* is Brahman; Brahman is fire and in that fire offering is done by Brahman; Acts and concentration of mind are Brahman. (He alone who knows this) reaches Brahman.

G.V. (1) The verse clarifies 'the immersion of mind in the knowledge of Almighty'.

(2) *Arpāṇa* = instruments – ladle, pitcher etc – of offering;

Havis = oblation, fire, acts (*karmans*), concentration of mind. These are termed Brahman. But, in reality, these cannot be and are not identical with Brahman. Expressions of identity, in the wake of their

untenability, mean the dependence of one on the other. Therefore the expressions in the verse should be taken to mean that *arpāna*, *havis* etc are dependent on Brahman. Śrī Madhvācārya in his *Bhāṣya* on this verse quotes a verse from Padmapurāṇa of Bhagavan Vedavyāsa:

Tvadadhīnam yatah sarvamatah sarvo bhavāniti |
Vadañti munayah sarve na tu sarvasvarupatah ||

(b) Brahman is the owner of *arpaṇam*. Brahman is the owner of *havis*. Brahman is the owner of *Agni*. Brahman is the master of the sacrificer. Brahman is the owner of *Samādhi* and *karman*. He alone who knows this can reach Brahman.

Note : Śrī Madhvācārya quotes, in support of this interpretation, a verse from the Mahabharata :

'Ekah svatanthro Bhagavān tadīyam tu anyaducyate'

G.V. The previous verse has spoken of the renunciation of the sense of independence and undertaking of deeds for the sake of *Yagna*. This gives rise to three questions :

- (1) What objects the renunciation of the sense of dependence is advised on?
- (2) Whom those objects belong to?
- (3) What is meant by undertaking deeds for the sake of *Yagna*?

These questions are answered in this verse.

- (1) Objects on which the sense of independence is renounced are *arpaṇam*; *havis*, fire etc.
- (2) Those objects belong to Brahman.
- (3) Dedication to *Viṣṇu* is the meaning of the expression 'for the sake of *Yagna*'.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति

Daivamevāpare yajnaṁ yoginaḥ paryupāsate

Brahmāgnāvapare yajnaṁ yajnenaivopajuhvati

(a) Some yogins perform the very *upāsana* of VIṢṆU as sacrifice. Or they meditate upon VIṢṆU as *yajna*¹. To some other seekers Brahman itself is fire and in that fire they offer oblations through sacrifices.²

Note : (1) Meditation on Brahman is verily the performance of *yagna* for yogins.

(2) When the sacrificial fire is readied the Lord assumes the form of fire and presents Himself in it. The seekers offer oblations in that fire as worship of Lord.

G.V. Performance of *yagnas* alone can make one's living on earth successful – says BG in 4.31. Ascetics are barred from performing *yagna*. Will their life be futile? No. To ascetics the very *upāsana* of Viṣṇu is performance of *yagna*. Performance of *yagna* in the prescribed form can make ones living fruitful.

(b) Ascetics meditate upon VIṢṆU as the very (immanent) form of all *yagnas*. Others offer oblations in the fire called Brahman to the Almighty through *agnihotra* and other sacrifices.

G.V. Everything is dependent on VIṢṆU whose name is *Yajna*; knowing thus the seeker renounces the thought of the independence of self and dedicates all the activities to HIM.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति

॥२६॥

Śrotrādīnīndriyāṇyanye saṁyamāgniṣu juhvati

Śabdādīn viṣayānanye indriyāgniṣu juhvati

Other *yogins* sacrifice sense organs-ear, eye etc – in the fire of restraint¹. Yet others sacrifice objects – sound, form, smell taste, touch – of sense organs in the fire of sense organs².

G.V. (1) Abstain from unlimited, harmful (to spiritual progress) consumption; consider this restraint as worship of GOD.^a

(2) They enjoy or consume the objects of pleasure renouncing the sense of liberty over them and they consider such an enjoyment and consumption as worship of GOD.^b

Note : a. Complying with the scriptural prescription with total submission to GOD is *yagna*.

b. Enjoyment with this attitude is *yagna*.

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥२७॥

Sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāpare
Ātmasaṁyamayogāgnau juhvati jñānadīpite

Yet others sacrifice the activities of action - organs – speech, hand, foot, arms, genital and the activities of air mechanism – *prāṇa*, *apāna*, *vyāna*, *udāna*, *samāna* – in the fire of *yoga* of mind control illumined by enlightenment.

G.V. Carry out the activities by means of organs of action without any sense of freedom. Restraint on mind facilitates this. All this is submitted to GOD.

Note : Restraint on mind is fire. Activities are oblations. Submission to GOD is his worship.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

Dravyayajñāstapoyajñā yogayajñāstāthāpare
Svādhyāyajñānayajñāasca yatyaḥ samśitavratāḥ

Some spend wealth, some perform penance, some meditate,
some study scriptures, some pursue knowledge as sacrifice.
All these are industrious. The pursuit of their vows is sharply
focused.

G.V. (1) Absence of the attitude of freedom and (2) total submission
to GOD are the essential features of all the pursuits listed in the verse.

(2) Yatayah = Yatnaśilāḥ

Note : The said two points elevate the pursuits to level of *yagna*
– the worship of GOD.

* * *

अपाने जुहति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः

॥२९॥

Apāne juhvati prāṇam prāṇe'pānam tathāpare

Prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ

Yet others who are devoted to *prāṇāyāma* block the course
of *prāṇa* and *apāna*, sacrifice *prāṇa* in *apāna* and *apāna* in
prāṇa i.e. make *prāṇa* merge in *apāna* and *apāna* in *prāṇa*.

G.V. Meditate, in a state of *Kumbhaka*, upon GOD.

अपरे नियताऽहाराः प्राणान् प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः

॥३०॥

Apare niyatahārāḥ prāṇān prāṇeṣu juhvati

Sarve'pyete yajnavido yajnakṣapitakalmaṣāḥ

(a) Some others practising restrained food intake sacrifice
the outward activities (of sense organs) in the sense organs
i.e. make the senses introvert.

(b) Contemplate the dependence of lower gods of sense organs on the higher ones. All of these know the spirit of *yagna* and have their sins washed away by means of *yagna*.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

Yajñaśiṣṭāmṛtabhujo yānti Brahma sanātanam
Nāyam loko'styayajñasya kuto'nyaḥ kurusattama

Those who eat *amṛta*, the remainder of sacrificial offering, go to the eternal Brahman. There is no this world to him who does not perform sacrifice. How, then, (can there be) any other world? O Best of the Kurus!

G.V. *Ayam lokah* = This world where happiness and contentment are deplorably low.

Anyah = Heaven and such other places.

Therefore to ensure happiness here and hereafter *yagna* must be performed.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

Evam bahuvidhā yajñā vitatā Brahmano mukhe
Karmajān viddhi tān sarvān evam jñātvā vimokṣyase

Thus a variety of sacrifices are spread out in the mouth of Brahman*¹ All of them, you must know, are the outcome of *karma*. On knowing so you will be emancipated*²

*¹ Yagnas are performed as worship of Brahman.

G.V. *² Arjuna saw merit in taking the path of knowledge and meditation and saw harm in the path of *karma*. KṚṢṆA opened the world of *yagnas* before Arjuna and showed that even knowledge and meditation are achieved through *karma* and that no form of worship of GOD is without *karma*. And in this verse KṚṢṆA concludes : As every form of worship of GOD is a kind of *karma* there is no point in giving up the prescribed path of worship in preference to some other form of worship. Such a step would be a violation of divine law. This enlightenment inspired Arjuna to take to path of *karma* - the crusade on hand - which assured his emancipation.

श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

Śreyān dravyamayād yajñāt jñānayajñāḥ paramtapa
Sarvaṁ karmākhilam pārtha jñāne parisamāpyate

O scourge of the foe! sacrifice in the form of knowledge, i.e. engagement in acquiring and imparting knowledge is better than the sacrifice where material wealth is offered. O Pārtha! the happy culmination of all activities is acquirement of wisdom.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

Tad viddhi praṇipātena paripraśnena sevayā
Upadeksyanti te jñānam jñāninastattvadarśinaḥ

Therefore acquire wisdom by prostration, by inquiry and by service. The seers of truth will preach that to you which will instill wisdom in you.

यज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

Yajñātvā na punarmoham evaṁ yāsyasi Pāṇḍava
Yena bhūtānyaśeṣeṇa ṛkṣyasyātmanyatho mayi

You acquire that wisdom on acquiring which you will never again be visited by deluge of this kind, O Pāṇḍava! and with which wisdom you will see all the things in ME, the omnipresent.

अपि चेदसि पापेभ्यस्सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥

Api cedasi pāpebhyaḥ sarvebhyah pāpakrttamah
Sarvaṁ jñānaplavenaiva vṛjinam santariṣyasi

Even if you are most sinful of all sinners you will cross over all the sins by means of the boat of wisdom alone.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निस्सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥

Yathaidhāṁsi samiddho'gnir bhasmasāt kurute'rjuna
Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute tathā

As the enkindled fire, O Arjuna, reduces its fuel into ashes so does the fire of wisdom reduce the entire stock of *karma* into ashes.

G.V. Here, *karma* means the huge stock of *karma* that are not released by GOD to cast their effects on concerned souls.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

Na hi jñānena sadṛśam pavitramiha vidyate
Tat svayaṁ yogasamsiddhaḥ kālenātmani vindati

There is nothing in this world equal, in purity, to knowledge. The seeker who accomplishes the ways of knowing attains it after a long time.

श्रद्धावाँल्लभते ज्ञानं मत्परस्संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति

॥३९॥

Śraddhāvān labhate jñānam matparaḥ samyatendriyaḥ
Jñānam labdhvā parāṁ śāntim acireṇādhigacchati

Ways of knowing : He who has *Śraddhā*, is devoted to ME and has controlled senses attains knowledge. After attaining knowledge attains liberation, a state where there is inexhaustive treasure of bliss, without delay.

Śraddhā. Faith in GOD and other transcendental verities.

Jñānam : Knowledge. Here knowledge means realization of GOD.

G.V. Attainment of liberation without delay is subject to the exhaustion of *prārabdha karma*. It is exhausted by undergoing its consequences palatable or otherwise.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

Ajñascāśraddhadhānaśca saṁśayātmā vinaśyati

Nāyam loko'sti na paro na sukham saṁśayātmanah

But the ignorant, the faithless, the undecided or equivocal perish. For the doubting soul there is neither this world nor that, nor any happiness.

G.V. Vinaśyati = Goes to hell. Parah = Heaven and other pleasant locations.

योगसन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

Yogasannyastakarmāṇam jñānasamchinnasamśayam
Ātmavantam na karmāṇi nibadhnanti Dhananjaya

O Dhanānjaya! *karmans* do not bind him who in a state of total submission dedicates all his deeds to Lord, who has his doubts completely cleared off by enlightenment and devoted to Lord.

G.V. Liberation is assured.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छित्त्वैनं संशयं योगमतिष्ठोत्तिष्ठ भारत ॥४२॥

Tasmādajñānasambhūtam hṛtstham jñānāsinātmanah
Chittvainaṁ samśayaṁ yogamātiṣṭhotttiṣṭha Bhārata

Therefore, O descendent of Bharata! stand up, cleave off this doubt, a product of ignorance residing in your heart, by means of the sword of wisdom and take up *yoga*.

G.V. Yoga : Activities that lead to enlightenment.

* * * *

CHAPTER - V

G.V. *Karmayoga* is carrying out duties prescribed for one's *varṇa* and *āśrama*, without an eye on the benefits and with a sense of dedicating it to GOD. This *karmayoga* is briefly stated in the verse “*yogasthah kuru karmāṇi sangam tyaktvā*” (2.48) and elaborated in the third chapter. The two aspects of this yoga – (1) giving up desire for fruits of action and (2) sense of dedicating the performed duty to the GOD – stated in the third chapter will be elaborated in this chapter.

अर्जुन उवाच-

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम्

॥१॥

Arjuna uvāca

Sannyāsaṁ karmanām Kṛṣṇa punāryogaṁ ca śaṁsasi
Yacchreya etayorekaṁ tanme brūhi suniścitaṁ

(a) O KṚṢṆA! you advocate *sannyāsa* i.e. the renunciation and *yoga* i.e. the performance of prescribed duties. Of the two which is better? Please tell me clearly.

G.V. If *sannyāsa* is better I shall choose it. Why should I take to the course of war which is full of passion and hatred.

(b) (Intro : G.V. In the verse 4.41 the word *sannyāsa* means the ascetic order. IN the verse 4.42 the word *yoga* means the duties of *gr̥hastha*. The ascetic has to renounce all actions and engage himself in the path of knowledge. The *gr̥hastha* has to be devoted to a variety of *karma*. Any individual cannot follow both. In view of this observation Arjuna asks KṚṢṆA.)

O KṚṢṢNA! you advocate both *sannyāsa* and *yoga*. Of the two which is better? Kindly tell me clearly.

श्रीभगवानुवाच-

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥२॥

Śrībhagavān uvāca

Sannyāsaḥ karmayogaśca niḥśreyasakarāvubhau
Tayostu karmasannyāsāt karmayogo viśiṣyate

Sannyāsa i.e. giving up longing for benefits and *karmayoga* i.e. carrying out the prescribed duties and dedication of them to GOD together deliver the practioner from miseries. Of the two *karmayoga* is more excellent than *sannyāsa*.

G.V. The words *sannyāsa* and *yoga* do not mean orders of ascetic and *gr̥hastha*. Therefore the inquiry into the better of the two is misplaced. The other meanings are acceptable and there is no difficulty for any individual to follow both. But if one is curious to know the higher of the two the verse enlightens.

ज्ञेयस्स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

Jñeyaḥ sa nityasannyāsī yo na dveṣṭi na kāṅkṣati
Nīrdvandvo hi Mahābāho sukham bandhāt pramucyate

He who neither hates nor aspires should be considered as ever ascetic i.e. as one who has the real spirit of renunciation. O mighty-armed Arjuna! he who is free from the influence of the pair of opposites is easily released from bondage.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ॥

एकमप्यास्थितस्सम्यग्भयौर्विन्दते फलम् ॥४॥

Sāṅkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ
Ekamapyāsthitaḥ samyagubhayorvindate phalam

G.V. Abstaining from material pleasure is an essential requirement to achieve GOD-realisation – says Bhagavān Badaṛāyaṇa in his Bhāgavatapurāṇam (5.11.3). Therefore how *samnyāsa* is treated lower than *karmayoga*? This question is answered in this verse.

Sāṅkhya = knowledge and *yoga* = performance of prescribed duty with a sense of dedication to GOD are divorced i.e. not related as means and end – so say the uninformed; not learned. A seeker who resorts to either gains the benefits of both.

Elaboration : The uninformed believe that ascetics only are eligible to tread the path of knowledge (*sāṅkhya*) and that married only are eligible to tread the path of *karmayoga*. But the informed do not because, either of the path well-trodden leads to the same destination. Therefore *sāṅkhyas* must abide by the prescriptions of *yoga* and vice-versa. *Karma* will never be perfect without knowledge.

यत् साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥५॥

Yat sāṅkhyaiḥ prāpyate sthānam tad yogairapi gamyate
Ekam sāṅkhyam ca yogam ca yaḥ paśyati sa paśyati

The status or position gained by *sāṅkhyas* will be reached by *yogins* also. He who sees that *sāṅkhya* and *yoga* together constitute a path (of liberation) does really see.*

* Note : This means : Such a seeker is enlightened

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्मा नचिरेणाधिगच्छति ॥६॥

Sannyāsastu Mahābāho duḥkhamāptumayogataḥ
Yogayukto munirbrahma nacireṇādhigacchati

Sannyāsa = the path of renunciation (see verse 3) without *yoga*, O mighty armed Arjuna!, is harmful*. The ascetic with a constructive practice of *yoga* reaches Brahman sooner.

*G.V. Because it would not elevate the seeker to emancipation; it would send him to hell on account of abstaining from prescribed deeds.

G.V. *Yoga* here means dedication of renunciation and observed duties to the GOD. In the absence of this *yoga* the renunciation would be harmful. A combination of *yoga* and *sannyāsa* i.e. renunciation of passion elevates the seeker to the state of liberation.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

Yogayukto viśuddhātmā vijitātmā jitendriyaḥ
Sarvabhūtātmabhūtātmā kurvannapi na lipyate

A pure soul who practises *yoga*, and consequently, has conquered mind and other senses and knows that the immanent regulator of all beings is the immanent regulator of the self too is not tainted by works, though he works.

G.V. The first half of the verse sets forth the causes of hateless and desireless state. The second half sets forth how a practitioner of *yoga* reaches Brahman. A practitioner of *yoga* gains the knowledge that GOD is immanent regulator of one and all. This takes him to the GOD.

नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्वित् ।

पश्यन् शृण्वन् स्पर्शन् जिघ्रन्नश्नन् गच्छन् स्वपन् श्वसन् ॥८॥

प्रलपन्विसृजन् गृह्णन्निषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

Naiva kimcit karomīti yukto manyeta tattvavit
Paśyañ śṇvan sprśan jighrannaśnan gacchan svapañ śvasan
Pralapan viśrjan grhnannunmiṣan nimiṣannapi
Indriyāñindriyārtheṣu vartanta iti dhārayan

A renouncer who knows *tatva* and practises *yoga* would think "I am doing nothing" while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, discharging, taking, opening and closing the eyes. He holds that the senses tend to their objects as per the wish of GOD.

G.V. (1) The two verses elaborate *sannyāsa* blended with *yoga* a little more.

(2) All senses remain connected with their objects on being impelled by *Viṣṇu* (the Almighty); none other than HIM is independent – This is *tatva*. He who knows this is *tatvavit*.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

Brahmaṇyādhāya karmāṇi saṅgam tyaktvā karoti yaḥ
Lipyate na sa pāpena padmapatramivāmbhasā

He who does, giving up attachment, deeds and dedicates them to Brahman (GOD) would not be affected by sin even as a lotus-leaf by water.

G.V. "Deeds done are worship to HIM. They are done by HIM for my welfare" – This mental state i.e. *anusandhāna* is dedicating deeds to Brahman.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

Kāyena manasā buddhyā kevalairindriyairapi
Yoginah karma kurvanti saṅgam tyaktvātmaśuddhaye

Those in the path of *yoga* do, giving up attachment, deeds by means of body, mind, intellect and senses without any sense of independence, ego and desire (*kāma*). Mental purity is the result.

G.V. (1) The verse shows precedent of seekers combining *sannyāsa* and *yoga* in their journey in the path of liberation.

(2) *Kevalaih* = *Kāmāhambhāvahīnaih svātantryābhimānarahitairvā indriyaih*

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

Yuktaḥ karmaphalam tyaktvā śāntimāpnoti naiṣṭhikīm
Ayuktaḥ kāmakāreṇa phale sakto nibadhyate

A seeker who is in the path of *yoga* can give up desire for fruits of deeds and consequently he will attain the natural bliss. On the contrary a seeker without *yoga* would do deeds aiming at material gain and will consequently be subjected to the bondage.

सर्वकर्माणि मनसा सन्यस्याऽस्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

Sarvakarmāṇi manasā sannyasyāste sukham vaśī
Navadvāre pure dehī nai va kurvan na kārayan

The embodied soul, who has senses under his control, would give up all deeds mentally and would stay in the

body with nine openings happily neither doing nor impelling anybody to do.

Note : Mental giving up means developing a state of mind in which one would be able to see his absolute dependence on Almighty and to think HE alone does all the auspicious deeds for his welfare.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

Na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ
Na karmaphalasamyogaṁ svabhāvastu pravartate

(a) The finite soul would not grant the agency of action to anybody in the world. Nor he would do anything freely. Nor would he be able to reap for himself or to bestow on anybody the fruits of action. Almighty alone inspires him.

Note : The word '*prabhuḥ*' is taken in two senses in G.V. (1) *Jīva*, (2) *Īśvara* i.e. Almighty.

The word *svabhāva* means the Almighty.

G.V. The finite soul, while doing a variety of actions, should think "I am not doing anything" – so said in the verse 8,9. Does this not amount to falsehood? This verse answers:

Jīva cannot do anything on his own. Nor can he grant power to anybody in the world to function as one would like. Nor can he grant fruits of actions to anybody. It is only Almighty that grants power to all and regulates the same. In the light of this knowledge total submission to HIM is the only appropriate attitude. In such a matured mental state the thought stated in verses 8 and 9 does not amount to falsehood.

(b) The Almighty who is independent, obviously, does not bestow liberty on anybody with regard to his agency, deeds

and the unseen factors that play behind his deeds and with regard to the reaping of fruits of his action. HE alone plays a pre-eminent role in the career of *jīva*.

Note : In this interpretation the words '*prabhu*' and '*svabhava*' mean Almighty.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

Nadatte kasyacit pāpaṁ na caiva sukr̥taṁ vibhuḥ
Ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ

(a) *Jīva* would not take on himself the sin of somebody else; nor the merit. Wisdom is enveloped by ignorance. Consequently the finite souls are bewildered.

Note : The word '*vibhu*' in the verse is taken in the sense of '*jīva*'. The word '*jantavaḥ*' too.

G.V. The verse is the continuation of the statement made in the previous verse.

(b) The Almighty, because of HIS essential character of omnipotence is not affected by the sin or merit of other beings. Lower beings, as they are enveloped by ignorance, are not able to know HIM.

Note : Here the word '*vibhu*' means Almighty, '*jantavaḥ*' means lower sentient beings.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

Jñānena tu tadajñānaṁ yeṣāṁ nāśitamātmanah
Teṣāmādityavajjñānaṁ prakāśayati tat param

But, by the knowledge of Ātman i.e. Brahman that ignorance is destroyed. Then, to them, this very knowledge reveals, like the sun, that pre-eminent Brahman.

G.V. Knowledge is of two kinds : (1) the very essence of the individual soul, (2) Derived by means instructions. The second one is called *ṛttijñāna*. The *jñāna* about the Almighty acquired by studying scriptures is *ṛttijñāna*. This destroys the ignorance of the individual being. Then arises the *aparokṣajñāna* of the Almighty.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः

॥१७॥

Tadbuddhayastadātmānastanniṣṭhāstatparāyaṇāḥ

Gacchantyapunarāvṛttim jñānanirdhūtakalmaṣāḥ

They whose sins are washed away by wisdom and consequently who can contemplate on HIM always, can consider HIM as their immanent regulator, have a steadfast attachment to HIM, consider HIM the sole and ultimate savior, reach a state from which there is no return.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डितास्समदर्शिनः

॥१८॥

Vidyāvinayasisampanne brāhmaṇe gavi hastini

Śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ

The learned see the same (*Brahman*) in a *brāhmaṇa* endowed with learning and humility, in a cow, in an elephant, in a dog and in an outcaste.

G.V. That GOD dwells in all sentient and insentient beings is a main vedantic assertion. GOD dwells in them in different forms. A matured *aparokṣajñāna* enables one to see the different forms of GOD in different

beings as same. The sameness is due to the infiniteness of perfect qualities and absence of blemishes. The ability to see the said sameness in GOD is a progress toward *aparokṣajnāna*.

इहैव तैर्जितस्सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्माणि ते स्थिताः॥१९॥

Ihaiva tairjitaḥ sargo yeṣāṁ sām्यe sthitaṁ manaḥ
Nirdoṣaṁ hi samaṁ Brahma tasmād brahmaṇi te sthitaḥ

They whose mind is firmly set on the thought of the said sameness of *Brahman* have overcome the cycle of births and deaths in this very birth. The 'same' (mentioned above) is the blemishless *Brahman*. Therefore (as the 'same' is *Brahman*) the seers of 'same' do stay put in *Brahman*.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्माणि स्थितः ॥२०॥

Na prahr̥ṣyet priyaṁ prāpya nodvijet prāpya cāpriyam
Sthirabuddhirasammūḍho Brahmaavid brahmaṇi sthitaḥ

G.V. Elaboration of *Sannyāsa*

One should not rejoice on obtaining the pleasant nor grieve on obtaining the unpleasant. To achieve this one should have wisdom without infatuation, should know *Brahman*; should be contemplating on *Brahman* always.

G.V. Knowing *Brahman* means knowing that HE alone is independent.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥२१॥

Bāhyaśparśeṣvasakātmā vindatyātmāni yat sukham
Sa Brahmayogayuktātmā sukhamakṣayyamaśnute

G.V. The verse again states that *yoga* is higher than *sannyāsa*.

One whose mind is not attached to sensual objects attains a kind of bliss within himself. The very same person, if he meditates upon *Brahman*, attains the very same bliss without exhaustion.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

Ye hi samsparśajā bhogā duḥkhayonaya eva te
Ādyantavantaḥ Kaunteya na teṣu ramate budhaḥ

Enjoyments that accrues from the sensual objects are, no doubt, sources of pain; they have a beginning and an end, O son of Kunti!. The wise does not delight in them.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥२३॥

Śaknotīhaiva yaḥ soḍhum prāk śarīravimokṣaṇāt
Kāmakrodhodbhavam vegam sa yuktaḥ sa sukhī naraḥ

He who is able to withstand the rush of desire and anger in this very human body before he leaves it, is really a *yogin* and is a happy man.

G.V. The rush of desire and anger can be easily resisted in the human body. Therefore one should endeavour to contain them here.

योऽन्तस्सुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।
स योगी ब्रह्म निर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

Yo'ntaḥsukho'ntarārāmastathāntarjyotir eva yaḥ
Sa yogī Brahma nirvāṇam Brahmabhūtoḍhigacchati

G.V. Further elaboration of the salient features of the enlightened. He, whose inner bliss is manifest, who has the bliss derived from within on seeing the GOD from within is a *yogin*. He stays put in Brahman and reaches the never-embodied *Brahman*.

लभन्ते ब्रह्म निर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधायतात्मानः सर्वभूतहिते रताः ॥२५॥

Labhante Brahma nirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ
Chinnadvaidhāyatātmānaḥ sarvabhūtahite ratāḥ

The enlightened souls whose sins are destroyed, whose doubts and illusions are cut asunder and consequently have a well developed mind and who rejoice in the well-being of all creatures attain the never-embodied *Brahman*.

Note : *Āyatatmānah* means people having well-developed mind. Development of mind means profound knowledge. When one's doubts and illusions get reduced or thinned knowledge springs and grows. The growth of knowledge further thins doubts and illusions. These events move in cycles. Ultimately doubts and illusions are removed without remainder and the knowledge rises to the profoundest stature. This state leads the achieving soul to the never-embodied *Brahman*. G.V. Total erosion of sins is an essential requirement for the achievement of knowledge of *Brahman* – the verse states.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम् ॥२६॥

Kāmakrodhaviyuktānām yatīnām yatacetasām
Abhito Brahma nirvāṇam vartate viditātmānām

Those learned souls who are rid of desire and anger, are industrious, and have restrained their mind perceive the never-embodied *Brahman* everywhere.

G.V. Perception of *Brahman* in all places and times is the characteristic of the enlightened soul.

* * *

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

Spraśān kṛtvā bahirbāhyāmścakṣuscaivāntare bhruvoḥ
Prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau

Yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ
Vigatecchābhayakrodho yaḥ sadā mukta eva saḥ

Bhoktāraṁ yajñatapasāṁ sarvalokamaheśvaram
Suhṛdaṁ sarvabhūtānāṁ jñātvā mām śāntimṛcchati

G.V. The verse 21 has mentioned *Brahmayoga* which means meditation on *Brahman*. Now the two verses set forth the steps of meditation.

A reflective soul, intent on achieving liberation should shut out sensual objects, fix the eye between the eyebrows, make *prāṇa* and *apāṇa* move on an even keel within the nostrils, have senses, mind and intellect under control, be free from desire, fear and anger. Then, should meditate upon ME, the Supreme Lord of the entire universe, the recipient of sacrifices and penances, the friend of all beings, source of and guide to peace. Then comes the realization.

Note : Order of these steps is (1) Reflective attitude, (2) Strong desire to achieve liberation (3) Casting away worldly desire, fear and anger (4) Controlling senses, mind and intellect (5) Withdrawing senses from sensual objects, (6) Going to a state of *kumbhaka* (7) Elevation to the state of contemplation of KṚṢṂA as the Supreme GOD of the entire universe, as the recipient of sacrifices and penances, as friend of all the beings and as bestower of liberation. Then comes the *sāksātkāra* - the realization.

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CHAPTER - VI

श्रीभगवानुवाच-

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

Śrībhagavān uvāca

Anāśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ

Sa sannyāsī ca yogī ca na niragnir na cākriyaḥ

G.V. *Yoga* is of two kinds (1) *Karmayoga* (2) *Dhyānayoga*. Both are instruments of GOD-realization. *Karmayoga* is external instrument. *Dhyānayoga* is internal. The former is elaborated in the foregoing. The latter, a nearer instrument of GOD-realization, is accomplishable by means of the former. A mention of it (*dhyānayoga*) was made in the closing part of the previous chapter. It is now time for its elaboration.

He who does his duty without an eye on the gain is the *sannyāsī*; is the *yogin*. Not the one who has given up the performance of prescribed deeds on the altar of fire; not the one who has renounced prescribed activities.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥२॥

Yaṁ sannyāsamiti prāhur yogaṁ taṁ viddhi pāṇḍava

Nahyasannyastasaṅkalpo yogī bhavati kaścana

O son of Pāṇḍu! you must understand that what the learned call *Sannyāsa is Yoga*. None can be a *yogin* without renouncing the craving.

G.V. *Sannyāsa* is renunciation of craving. This is a part of *yoga*. *Yoga* is a right strategy. Any strategy without renunciation of craving for material gain cannot be right. Therefore a seeker without *sannyāsa* cannot have a right strategy and therefore cannot be a *yogin*.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

Ārurukṣormuneryogaṁ karma kāraṇamucyate
Yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate

To a seeker who has understood GOD through scriptures and wants to rise higher and higher in the path of GOD-realisation *karmayoga*- service to a variety of people - is said to be the leading means. To one who has ascended the top of *yoga* – GOD- realization – *śama* is said to be the cause that leads to further advancement.

G.V. How long one should be doing prescribed deeds? Till one realizes GOD. To a realized soul *śamā* - a total devotion to GOD-leads to highest bliss. *Śama* also means laying down of all activities and staying in a state of meditation. A realized soul alone can do this. This meditation leads to the highest bliss.

Karma : Service to a variety of people

Śama : Retirement from this service and meditation on GOD.

Note : Nānājanasya śuśrūṣa kartavyā karmākhyā karavat.... yogārthinā
- Madhvācārya. *Gītātātparya nirṇaya*.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते

॥४॥

Yadā hi nendriyārtheṣu na karmasvanuṣajjate

Sarvasaṅkalpasannyāsī yogārūḍhastadocyate

A seeker will be considered an accomplished *yogin* when he is not attached to the sensual objects, nor to the deeds and is able to renounce all cravings without effort.

G.V. *Yogārūḍha* is one who has ascended the peak of *yoga* at ease. The ascension is possible when the seeker becomes able to renounce all the cravings including the thought that efforts and deeds are under his control and becomes able to feel that everything belongs to GOD.

उद्धरेदात्मनाऽऽत्मानं नाऽत्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः

॥५॥

Uddharedātmanātmānaṁ nātmānamavasādayet

Ātmaiva hyātmano bandhurātmaiva ripurātmanah

G.V. *Dhyānayoga* must be pursued seriously

Jivā should elevate himself by means of mind, because mind is the friend of *jivā*; mind is the enemy of *jivā*, and by means of GOD's grace. *Jivā* should not degrade himself.

Note : The word *Ātman* in the verse means : (1) *Jivā* (2) Mind (3) GOD

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्

॥६॥

Bandhurātmātmānastasya yenātmāivātmanā jitaḥ

Anātmānastu śatrutve vartetātmaiva śatruvat

Mind is a friend of that *jīva* by whom it is conquered with the help of intellect. Mind functions harmingly like an enemy if it is not conquered.

G.V. The word *anātmanah* in the verse means : (1) To *jīva* by whom mind is not conquered (2) To *jīva* by whom the grace of GOD is not earned through devotion.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्ठाश्मकाञ्चनः ॥८॥

Jitātmanah praśāntasya paramātmā samāhitah
Śītoṣṇasukhaduḥkheṣu tathā mānāpamānayoh

Jñānavijñānatṛptātma kūṭastho vijitendriyah
Yukta ityucyate yogī samaloṣṭhāśmakāñcanah

GOD resides firmly in the heart of a seeker who has conquered his mind and has won HIS grace with devotion and consequently whose senses are at peace. This achiever is unperturbed in the wake of pairs of opposites – cold-heat, pleasure-pain, honour-dishonour; his heart is filled with knowledge and realization of GOD; his senses are under control; soil, stone and gold are same to him. A seeker of *yoga* at this height is considered to have reached the goal.

सहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

Suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu
Sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate

That *yogārūḍha* – the one who has ascended the peak of *yoga* – (1) who can see the absence of variation in the virtues of GOD immanent in *suhṛt*, *mitra*, *udāsīna*, *madhyastha*, *dveṣya*, *bandhu*, *sādhu* = a good natured and *pāpa* = a sinner and (2) who can clearly see that GOD invests the features of *suhṛt*, *mitra* and so on in *suhṛt*, *mitra* and so on without error and bias and (3) who can deal with *suhṛt*, *mitra* etc in accordance with scriptural prescriptions is level-headed and he excels.

- G.V. *Suhṛt* = who helps without expecting any return help.
Mitra = who brings adverse consequences to notice and protects.
Ari = who kills, cheats and so on
Udāsīna = Indifferent, neither helps nor harms
Madhyastha = Who helps and harms
Dveṣya = who does the undesirable or undesired
Bandhu = who helps.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः

॥१०॥

Yogī yuñjīta satatamātmānam rahasi sthitaḥ
 Ekākī yatacittātmā nirāśīraparigrahaḥ

The 'how' of meditation

A seeker of *yoga* should continuously train his mind and body, should be detached, should be free from desires, should not receive anything from others, should stay in a lonely place and set the mind on GOD.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

Śucau deśe pratiṣṭhāpya sthiramāsanamātmanah
Nātyucchritam nātinīcam cailājīnakuśottaram

In a clean and serene place, he should set up a seat, neither very high nor very low, of mat made of *kuśa* grass, covered with tiger skin or deer skin and cloth one over the other in such away that it will be helpful to him to have a firm posture.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्याऽऽसने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

Tatraikāgṛam manah kṛtvā yatacittendriyakriyah
Upaviśysane yuñjyād yogam ātmaviśuddhaye

Sitting on that seat, restraining the unsteady acts and activities of mind and other sense organs, bringing mind into concentration, should meditate to achieve total cleanliness of mind which in turn would help in getting rid of the dirt of cycle of births and deaths.

G.V. The word '*ātmaviśuddhaye*' in the verse means :

- (1) for the cleanliness of mind
- (2) for getting rid of the dirt of cycle of births and deaths.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

Samam kāyaśirogrīvaṁ dhārayannacalam sthiraḥ
 Samprekṣya nāsikāgraṁ svaṁ diśaścānavalokayan
 Praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ
 Manaḥ samyamya maccitto yukta āsīta matparaḥ

Holding the middle body, head and neck straight and still, resolved, gazing the tip of the self's nose and without looking around, serene and fearless, firm in the vow of celibacy, withdrawing the mind from outward activities should contemplate on ME as Supreme and graduate to the state of *samādhi*.

G.V. *Praśāntātmā* = *svataḥ viṣayeṣu apravṛttamanskah*. This means; Having a state of mind when it will not tend towards worldly pleasures.

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

Yuñjannevaṁ sadātmānaṁ yogī niyatamānaśaḥ
 Śāntim nirvāṇaparamāṁ matsamsthāmadhigacchati

A practioner of *yoga* who has a well regulated mind would set his mind on GOD and as a result attain, after casting off the body, a state of bliss of staying put in ME.

नात्यश्नतस्तु योगोऽस्ति नचैकान्तमनश्नतः ।
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

Nātyaśnatastu yogo'sti na caikāntamanaśnataḥ
 Na cātisvapnaśīlasya jāgrato naiva cārjuna

O Arjuna! *yoga* would not bear fruit if the practioner eats excessively or fasts excessively, if sleeps excessively or keeps awake excessively.

G.V. The prohibition of excess applies to weak. The above said excess would not come in the way of a strong one in realizing the fruits of *yoga*.

* * *

युक्ताऽहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नातबोधस्य योगो भवति दुःखहा ॥१७॥

Yuktāhāravihārasya yuktaceṣṭasya karmasu
Yuktasvapnāvabodhasya yogo bhavati duḥkhaḥ

Yoga would deliver the seeker, who is temperate in food, recreation, actions, sleep and waking, from sorrow.

यदा विनियतं चित्तं आत्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

Yadā viniyataṁ cittam ātmanyevāvaṭiṣṭhate
Niḥspṛhaḥ sarvakāmebhyo yukta ityucyate tadā

Accomplishment of Yoga

When a well disciplined mind gets rid of all desires and stays put in GOD then the practioner would be called an accomplished *yogin*.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

Yathā dīpo nivāstho neṅgate sopamā smṛtā
Yogino yatacittasya yuñjato yogamātmanaḥ

A lamp in a windless place would not flicker. This is the standard of comparison to a *yogin* who contemplates on GOD after disciplining the mind.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवाऽत्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

Yatroparamate cittam niruddham yogasevayā

Yatra caivātmanātmānam paśyannātmani tuṣyati

The mind disciplined with the practice of *yoga* would not move toward external objects of enjoyment. In this state the *yogin* sees GOD, by means of mind, within his self and rejoices.

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

Sukhamātyantikam yat tad buddhigrāhyamatīndriyam

Vetti yatra na caivāyam sthitaścalati tattvataḥ

In this state of *samādhi* he would experience a high bliss which cannot be brought about by sense organs. After attaining this state of *samādhi* he would never swerve from GOD.

G.V. *Buddhigrāhyam* = *anubhavana vedyam*

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥

Yam labdhvā cāparṁ lābham manyate nādhikam tataḥ

Yasmin sthito na duhkkena guruṇāpi vicālyate

After attaining this state of *yoga* he would not consider any other gain higher; would not be stirred by any heavy cause of sorrow.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥२३॥

Tam vidyād duḥkhasamyogaviyogaṁ yogasamjñitam
Sa niścayena yuktavyo yogo nirviṇṇacestasā

This should be understood as *yoga* which would rid one from all associations of sorrow. This *yoga* must be practised with the mind freed from all external associations or attachments.

G.V. *Nirviṇṇachetas* : one who has mentally renounced the things of worldly or sensuous enjoyment.

सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

Samkalpaprabhavān kāmānstyaktvā sarvānaśeṣataḥ
Manasaivendriyagrāmaṁ viniyamya samantataḥ

The practioner of *yoga* should renounce completely all enjoyments earned intentionally.* He should restrain the sense organs, with will power, on every side.

* **Note** : This does not mean unintended enjoyments are welcome. Generally enjoyments do not come on their own. Intended efforts are necessary. Hence the adjective 'samkalpaprabhavān' in the verse.

शनैः शनैरूपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

Śanaiḥ-śanairuparamed buddhyā dhṛtigṛhītayā
Ātmasamsthaṁ manaḥ kṛtvā na kiñcidapi cintayet

He should gradually turn the mind away from objects of worldly pleasure with the wisdom held steadily; it

should be set on GOD; thereafter nothing else should be thought over.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

Yato-yato niścarati manaścañcalamasthiram
Tatas-tato niyamyaitadātmanyeva vaśam nayet

The practioner should draw back the mind – that still has not become stable and is consequently wavering – from all the objects toward which it goes out and make it abide in GOD.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

Praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam
Upaiti śāntarajasaṁ Brahmabhūtamakalmaṣam

A superlative bliss visits this *yogin* abiding in GOD after his mind stops flowing out to objects of pleasure and consequently gets serene, after his *rajas* vanishes and who thereby gets stainless.

G.V. The particle 'hi' in the verse means : what is stated in the verse is stated in scriptures.

एवं युञ्जन् सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

Evam Yuñjan sadātmānaṁ yogī vigatakalmaṣaḥ
Sukhena Brahmasaṁsparśam atyantam sukham aśnute

The practioner who, after shedding the dirt, meditates on GOD thus, experiences, at ease, the superlative bliss that manifests as a result of proximity with GOD.

सर्वभूतस्थमात्मानं सर्वभूतानि चाऽत्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः

॥२९॥

Sarvabhūtaasthamātmānaṁ sarvabhūtāni cātmani

Īkṣate yogayuktātmā sarvatra samadarśanaḥ

How is the object of meditation seen?

An accomplished practioner of *yoga* sees GOD in all sentient beings and all of them in GOD and he finds GOD with uniform virtues (prowess, bliss etcetera) in all beings.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याऽहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

Yo mām paśyati sarvatra sarvaṁ ca mayi paśyati

Tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati

To him, who sees ME everywhere and sees the entire world in ME i.e. depending upon ME, I am not lost; nor is he lost to ME.

G.V. “*Tasyāhaṁ na praṇaśyāmi*” means : I shall look after him always.

“*Sa ca me na praṇaśyati*” means : He would ever be devoted to ME.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते

॥३१॥

Sarvabhūtaasthitam yo mām bhajatyekatvamāsthitaḥ

Sarvathā vartamāno’pi sa yogī mayi vartate

The *yogin* who worships ME abiding in all the beings with the knowledge that the immanent Almighty is one and the same*¹ stays with ME i.e. receives my blessings

unfailingly despite conducting himself in whatever way he chooses.*²

G.V. 1. The expression '*ekatvamāsthitaḥ*' in the verse is an interpretation of the word '*samadarśanaḥ*' in the verse 29.

2. Emancipation is assured to an accomplished *yogin* despite any unjust conduct.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

Ātmaupamyena sarvatra samam paśyati yo'rjuna
Sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ

O Arjuna! that *yogin* who sees pleasure or pain in all as equal to those of self is considered great.

G.V. 1 This verse is another interpretation of the word '*Samadarśanaḥ*'

2. As pleasure is dear and pain loathsome to oneself so are they to others. This attitude enables one to wish pleasure only and riddance of pain to others. This state of mind towards the devotees of GOD is the attitude of equality. A *yogin* who attains this attitude is '*Samadarśana*'. Learned consider him great.

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम्
॥३३॥

Arjuna uvāca

Yo'yaṁ yogastvayā proktaḥ sāmyena Madhusūdana
Etasyāhaṁ na paśyāmi cañcalavāt sthitim sthirām

O killer of Madhu! *yoga* the essential character of which is 'sāmya' is preached by you. I don't see, as the mind is fickle, a firm and lasting stay of this *yoga*.

Note : Madhu was a demon of yester epoch.

G.V. Sāmya means (1) Seeing the fact that GOD immanent in all is one and the same. (2) Treating the devotees of GOD on par with oneself in respect of liking and disliking, joy and sorrow. (3) Concentration of mind.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

Cañcalam hi manah Kṛṣṇa pramāthi balavad dṛḍham
Tasyāham nigrahaṁ manye vāyoriva suduṣkaram

O **KṚṢṆA**! As is known by all, mind is fickle. It churns the body and senses to the extent of disorienting them. It is so strong that it cannot be subdued by wisdom. It is so hard that it cannot be bent to make it move toward good things. I think containing it is as difficult as containing the wind.

Note : Cañcalam : fickle

Pramāthi : has the natural tendency of churning

Balavat : strong

Dṛḍham : hard

The obvious answer to the question churns what? and the effect of strength and hardness are stated in G.V.

G.V. 1. Pramāthi = dehendriyakṣobhakaram

2. Balavat = vivekenāpi jetumaśakyam

3. Dṛḍham = viṣayavāsanānuviddhatayā durbhedam, sādhuviṣaye netumaśakyam

श्रीभगवानुवाच-

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते

॥३५॥

Śrībhagavān uvāca

Asamśayam Mahābāho mano durnigraham calam

Abhyāsena tu kaunteya vairāgyeṇa ca gr̥hyate

O mighty armed Arjuna! the mind-fickle by its very nature - is, undoubtedly, hard to contain. But, O son of Kunti! it can be subdued through practice and renunciation.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः

॥३६॥

Asamyatātmanā yogo duṣprāpa iti me matiḥ

Vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ

G.V. An elephant in rut becomes cool when the fatigue sets in. Similarly the human mind contented with the enjoyment of the objects of pleasure gets subdued. Why practice and renunciation? Here is an answer:

It is difficult to attain *yoga* by one whose mind is not subdued through practice and renunciation. It is possible to attain *yoga* by one who strives through practice and renunciation and as a result whose mind has come under control. This is my knowledge.

अर्जुन उवाच-

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

Arjuna uvāca

Ayatiḥ śraddhayopeto yogāccalitamānasah

Aprāpya yogasamsiddhim kām gatim kṛṣṇa gacchati

O KṚṢṆA! what is the fate of those who have faith in GOD, dharma etc, but put no effort to realize these verities and of those who have wandered away from the path of *yoga* when they failed to attain any accomplishment in *yoga*?

कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

Kaccinnobhayavibhraṣṭaḥ chinnābhramiva naśyati

Apratiṣṭho mahābāho vimūḍho Brahmaṇaḥ pathi

O mighty armed! does he who has slipped away from the benefits of both i.e. this and the other world, who is supportless and bewildered in the path of Brahman not perish like a smitten cloud?

एतन्मे संशयं कृष्ण छेतुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

Etanme saṁśayaṁ KṚṢṆA chettumarhasyaśeṣataḥ

Tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate

O KṚṢṆA! Kindly dispel this doubt of mine completely. None other than you is fit to dispel this doubt.

श्रीभगवानुवाच-

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत् काश्चित् दुर्गतिं तात गच्छति ॥४०॥

Śrībhagavān uvāca

Pārtha naiveha nāmutra vināśastasya vidyate

Na hi kalyāṇakṛt kaścid durgatim tāta gacchati

Bhagavān said :

O Partha! There is no ruin to him either in this world or in the other. Never does anyone who does good, dear friend, meet with ill fate.

प्राप्य पुण्यकृतान् लोकानुषित्वा शाश्वतीस्समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

Prāpya puṇyakṛtān lokānuṣitvā śāśvatīḥ samāḥ

śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate

He who has failed in the path of *yoga* attains the worlds reserved for *puṇyakṛt*; lives there for long long years; thereafter takes birth in a house of pure and prosperous.

Note : Puṇyakṛt = Souls who perform meritorious deeds which qualify them to reach prosperous environs.

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

Athavā yogināmeva kule bhavati dhīmatām

Etaddhi durlabhataram loke janma yadīdṛśam

Or he takes birth in the family of learned *yogins*. This kind of birth is rare in this world.

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

Tatra taṁ buddhisamyogaṁ labhate paurvadaihikam
Yatate ca tato bhūyaḥ samsiddhau Kurunandana

In that birth he regains the wisdom (towards meditation) achieved in the previous birth. O son of Kurus! he again endeavours for the accomplishment of *yoga*.

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

Pūrvābhyāseṇa tenaiva hriyate hyavaś'opi saḥ
Jijñāsurapi yogasya śabdabrahmātivartate

He is attracted to meditation without conscious efforts, on account of the above said practice in the previous births. Anyone who wishes to learn *yoga* transcends *vedic* prescriptions and prohibitions*.

* Transcendence of *Veda* is possible when one attains Brahman. Therefore the expression 'Śabdabrahma ativartate' means 'attains Brahman'. Śabdabrahma = veda

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

Prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ
Anekajanmasamsiddhastato yāti parām gatim

(This verse is an explanation of the second line of the verse 44)

One curious to learn *yoga* endeavours in that direction. The striving *yogin* casts off all his sins; ascends to GOD-

realisation after striving hard consistently in a number of births; then attains the highest goal.

Note : Between a wish to learn *yoga* and passing *Śabdabrahman* it is a very long ladder. A wisher has to climb all the rungs with consistent perseverance.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

Tapasvibhyo'dhiko yogī jñānibhy'opi mato'dhikaḥ
Karmibhyaścādhiko yogī tasmād yogī bhavārjuna

An accomplished *yogin* is higher than the practioners of penance in the form of fasting, pursuit of vedic knowledge etc; is higher than the well-informed ones; is higher than the ones engaged in performing the prescribed deeds. Therefore O Arjuna! you become a *yogin*.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

Yogināmapi sarveṣāṁ madgatenāntarātmanā
Śraddhāvān bhajate yo mām sa me yuktatamo mataḥ

Of all the *yogins* I consider him who worships or falls back on ME devotedly with the inner mind abiding in ME the best.

* * * *

CHAPTER - VII

G.V. Karmayoga – performance of prescribed deeds without an eye on the gain and renunciation of *kāma*, *krodha* etc – the external instrument of comprehending GOD has been enunciated till the end of 5th chapter. The 6th chapter has enunciated the internal instrument of GOD-realization viz *Dhyānayoga*.

A devotion filled meditation alone can bring about GOD-realisation. Devotion is concomitant with the knowledge of greatness of GOD. The ensuing six chapters describe the greatness of GOD to promote devotion in the seeker.

The greatness of GOD is described in previous chapters too? True. But only scarcely. It will be described profusely in the ensuing six chapters. They do describe the instruments of knowledge also, but only scarcely.

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

Śrībhagavān uvāca

Mayyāsakatamanāḥ Pārtha yogaṁ yuñjan madāśrayaḥ
Asamśayaṁ samagraṁ mām yathā jñāsyasi tacchṛṇu

Introductory :

O Partha! you listen* to ME as to how you understand ME comprehensively and beyond doubt on practising *yoga* with the mind fully set on ME after surrendering to ME.

- G.V. (1) *and be committed to what you listen.
 (2) "Setting mind fully on ME" means : being fully devoted.
 (3) Yoga = Karmayoga and Dhyānayoga.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोन्यज्ज्ञातव्यमवशिष्यते

॥२॥

Jñānaṁ tehaṁ savijñānamidaṁ vakṣyāmyaśeṣataḥ
 Yajjñāntvā neha bhūyo'nyajjñātavyamavaśiṣyate

I shall tell you completely what should be known generally and what should be known specially after knowing which nothing else will remain to be known again, here.

G.V. The word 'jñāna' in the verse means 'to be known generally', 'vijñāna' means 'to be known specially'.

To be known generally and specially is, obviously, the greatness of GOD.

The word 'aśeṣataḥ' in the verse means 'completely'.

This means : What Arjuna is eligible to know will be told to him without remainder.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः

॥३॥

Manuṣyāṇāṁ sahasreṣu kaścid yatati siddhaye

Yatatāmapī siddhānāṁ kaścīnmāṁ veti tattvataḥ

Among thousands of people someone strives for accomplishment. Of those who strive someone will succeed. Among successful a rare one understands ME correctly.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा

॥४॥

Bhūmirāpo'nalo vāyuḥ kham mano buddhireva ca
Ahaṅkāra itīyaṁ me bhinnā prakṛtiraṣṭadhā

To be known generally

This Primordial Nature dependent on ME is divided eightfold : They are : earth, water, fire, wind, ether, mind, intellect and 'ahaṅkāra'.

G.V. 'me prakṛtiḥ' means : *prakṛti* dependent on me. The word 'ahaṅkāra' means, by way of extended meaning, mahat also.

Therefore *prakṛti* is divided into nine actually.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत्

॥५॥

Apareyamitastvanyāṁ prakṛtiṁ viddhi me parām
Jivabhūtām Mahābāho yayedaṁ dhāryate jagat

This is *aparā* = lower. O mighty-armed! a higher *prakṛti* other than this lower, you understand, is dependent on ME. This is sentient. This is *parā*. It supports the world of sentients and exists forever. By this the entire universe is sustained.

G.V. The *prakṛti* stated in the previous verse is lower – *aparā*. This verse states a higher *prakṛti* – *parā*. This also is dependent on KṚṢṆA – "me prakṛtiṁ parām".

This higher or '*parā prakṛti*' is sentient. It is Śrī – the presiding deity of lower or inanimate *prakṛti*. The expression '*parā prakṛti*' means, by way of extension of meaning, liberated souls also.

Note : The expression 'lower *prakṛti*' means matter and unliberated sentient beings.

The expression 'higher *prakṛti*' means 'Śrī' and liberated souls.

Space and time also must be brought under the enumeration of verities.

The higher *prakṛti* sustains the entire universe of insentient and sentient upto the four faced Brahman and liberated souls.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

Etadyonīni bhūtāni sarvāṇītyupadhāraya

Ahaṁ kṛtsnasya jagataḥ prabhavaḥ pralayaastathā

Know that the entire body of finite souls together with their body, sense organs and their objects originate from this – the said two *prakṛtis*. I am the creator and destroyer of this entire universe.

Note : (1) The very being, knowing and tendency of higher *prakṛti* is dependent on Brahman i.e. KṚṢṂA. She can undertake any activity after receiving command from HIM. Therefore ultimately KṚṢṂA is the Lord of this universe.

(2) Finite souls are never born and never perish. They get perishable body and sense organs. This is their birth.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

Mattaḥ parataram nānyat kiṁcidasti Dhananjaya

Mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva

O Dhananjaya! Nothing else is higher than ME. This entire world is fastened to ME as rows of gems to thread.

G.V. (1) *Parā* is *Śrī*. *Paratara* means higher than *parā*. KṚṢṂA says : He is higher than *para* and none else. Therefore the word *paratara* means supreme. KṚṢṂA alone is supreme and none else.

(2) *Aparā* and *Parā prakṛtis* are dependents on KṚṢṂA – it is stated. After this statement one may think : *Aparā* and *Parā Prakṛtis* are many fold. Is *Paratara*, similarly, many fold? No. To convey this, supremacy of KṚṢṂA, though obvious after showing HIM as higher than *Parā*, is expressly stated in this verse.

(3) Creation and destruction of the world is dependent on KṚṢṂA – said the previous verse. Second half of this verse says : preservation also is dependent on HIM.

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

Raso'hamapsu Kaunteya prabhāsmi śaśisūryayoh
Praṇavaḥ sarvavedeṣu śabdah khe pauruṣam nṛṣu

To be known specially

O son of Kunti! I am *rasa* in the waters. I am the luminosity in the moon and the sun. I am *praṇava* in the entire *Vedas*. I am the sound in space. I am the manhood in men.

G.V. (1) Taste or *rasa* is the essential and natural property of water. This is so on my initiative; I dwell in water and make those who drink water enjoy *rasa*; Therefore I am *Rasa* – says KṚṢṂA.

(2) Similarly luminosity is the essential and natural property of the moon and the sun. This is due to KṚṢṂA's will. Therefore KṚṢṂA is luminosity in the moon and the sun.

(3) *Praṇava* i.e. OM is the essence of *Vedas*. This is due to KṚṢṂA's will. Therefore HE is OM.

Note : The very being of the essential and natural properties of all things listed here are dependent on KṚṢṂA. Therefore they are

identified with KṚṢṆA. Hence KṚṢṆA describes himself as *Rasa*, *Prabhā* etc. Such expressions do not denote identity but denote absolute dependence. Dependence is concomitant with difference.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥१॥

Puṇyo gandhaḥ pṛthivyām ca tejas cāsmi Vibhāvasau
Jīvanam sarvabhūteṣu tapaś cāsmi tapasviṣu

I am the pleasant smell in the earth. I am the heat or glow in the fire. I am life in all living beings. I am penance in the performers of penance.

G.V. Pleasant smell is the essential and natural character of the earth. It is so thanks to KṚṢṆA's will. Therefore the very being of pleasant smell in the earth is dependant on KṚṢṆA. Therefore HE is pleasant smell in the earth.

The property of burning in the fire is on account of KṚṢṆA's will. Therefore HE is fire. The life in living beings is on account of KṚṢṆA. Penance in the performers of penance is on account of KṚṢṆA's will. Therefore HE is 'jeevana', HE is *tapas*.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

Bījam mām sarvabhūtānām viddhi Pārtha sanātanam
Buddhirbuddhimatāmasmi tejastejasvināmaham

Understand ME, O Partha!, to be eternal seed of all the verities. I am the intelligence of the intelligent. I am the splendor of the splendid.

G.V. Seed means manifest. KṚṢṆA manifests the characteristics of all the verities.

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ

॥११॥

Balam balavatām cāham kāmārāgavivarjitam

Dharmāviruddho bhūteṣu kāmosmi Bharataṣabha

I am the strength, free from or that does not provoke ambition and passion, in the strong. O the best of the Bharatas! I am, in embodied souls, the desire not contrary to *dharma*.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥१२॥

Ye caiva sāttvikā bhāva rājasāstāmasāś ca ye

Matta eveti tāt viddhi na tvaham teṣu te mayi

Things made of *satva*, and those made of *rajas* and *tamas* have originated from ME. They do not sustain ME; I do sustain them.

G.V. (1) All the things in the world have the elements *satva*, *rajas* and *tamas*. Nothing is mere *sātvika*, mere *rājasa* or mere *tāmasa*. But the verse mentions things as *sātvika*, *rājasa* and *tāmasa*. Why? Some things have *satva* in greater measure than the other two; some things have *rajas* in greater measure than the other two; some have *tamas* in greater measure than the other two. Hence the classification and the mention accordingly.

(2) Not only properties such as *Rasa* are regulated by KṚṢṆA. All things are regulated by HIM-says this verse.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम्

॥१३॥

Tribhīr-guṇamayairbhāvairebhiḥ sarvamidam jagat
Mohitam nābhi-jānāti māmēbhyaḥ paramavyayam

This world (of sentients), as it is infatuated under the influence of the above said three kinds of things driven by *satva*, *rajas* and *tamas*, does not understand ME who has transcended these three and who is free from any modification.

G.V. The two words 'idam jagat' in the verse mean, idiomatically, laymen. Laymen are not equipped with the faculty to understand subtle verities and their subtler aspects. Therefore, they cannot understand Lord KṚṢṆA as one who has transcended *satva*, *rajas* and *tamas*. They see KṚṢṆA's body as mortal and consequently think of HIM as afflicted with the said three properties.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

Dāivi hyeṣā guṇamayī mama māyā duratyayā

Māmeva ye prapadyante māyāmetām taranti te

It is hard to overcome this very powerful presiding diety of *satva*, *rajas* and *tamas* – Durgā who is under my control. Those who surrender to ME only and none else overcome this *Māyā*.

G.V. (1) Durgā, consort of the Almighty, is *Māyā*. She is the presiding diety of *Satva*, *rajas* and *tamas*. She is, through *tamas*, the cause of absence of knowledge and illusion in people. She takes command from her consort and is always controlled by HIM. Therefore HE alone can deliver people from *Māyā*. *Deva* = Almighty. *Māyā* is HIS beloved. Hence she is *Daivī*.

(2) 'Māmeva' in the verse means 'ME only'. The emphasis means this: The seeker of deliverance must approach presiding deities of principles

and the preceptors; but they should be approached and worshipped as devotees of Almighty and not as independent entities.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

Na mām duṣkṛtino mūḍhāḥ prapadyante narādhmāḥ
Māyayāpahṛtajñānā āsuram bhāvamāśritāḥ

G.V. If surrender to KṚṢṆA can bring about emancipation why do people not surrender to HIM? The verse answers.

The idiotic sinners, low on the human scale, whose knowing ability is carried away by *Māyā* and consequently who resort to materialistic consumption do not approach ME.

G.V. : Asuṣu indriyeṣu ratāḥ asurāḥ. Those who satiate the sense organs are *asuras*.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

Caturvidhā bhajante mām janāḥ sukr̥tino'rjuna
Ārto jijñāsurarthaṛthī jñānī ca Bharatarṣabha

O Arjuna, the best of Bharatas! people of meritorious deeds worship ME. They are of four kinds. The distressed, the aspirant of spiritual knowledge, the seeker of wealth and the knower of souls – finite and Infinite.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

Teṣām jñānī nityayukta ekabhaktirviśiṣyate
Priyo hi jñāninotyarthamaham sa ca mama priyaḥ

Of them, the learned who meditates upon ME always, who is devoted to ME only pre-eminently excels. I am very dear to the learned and he is dear to me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

Udārāḥ sarva evaite jñānī tvātmaiva me matam
Āsthitaḥ sa hi yuktātmā māmevānuttamām gatim

(G.V. Admiration of the learned may mean, by implication, that the others are low. KRṢṢṢA clarifies to the contrary)

All of them are excellent undoubtedly. But the learned, verily, is MY soul, I hold. He attains ME, as his self is fully oriented to ME, in search of pre-eminent destination.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

Bahunām janmanāmante jñānavān mām prapadyate
Vāsudevah sarvamiti sa mahātmā sudurlabhaḥ

(G.V. such a learned person is rare, says KRṢṢṢA)

At the end of many births he who realizes that Vāsudeva (son of vasudeva) is every thing i.e. everything is dependent on Vāsudeva and that Vāsudeva alone is perfect attains ME. Such a great soul is hard to find.

G.V. The averment 'Sa mahātmā sudurlabhah' in the verse suggests that a very small number of souls endeavour to realize Vāsudeva as said in the verse and therefore all souls do not achieve emancipation.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

Kāmaistaistairhṛtajnānāḥ prapadyante'nyadevatāḥ

Tam tam niyamamāsthāya prakṛtyā niyatāḥ svayā

People, whose faculty of comprehension is taken away by a variety of desires, observe, constrained by their innate nature, a variety of vows and approach other gods.

G.V. Many appear to be knowledgeable. True. But they do not know that Vāsudeva is Supreme. Teeming worldly desires are responsible for their ignorance. They, consequently, approach other gods. Therefore a pure devotee of Vāsudeva is rare.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

Yo yo yām yām tanuṁ bhaktaḥ śraddhayārcitumicchati

Tasya tasyācalāṁ śraddhāṁ tāmeva vidadhāmyaham

Whatever godhead a devotee wishes to worship with faith, I shall make that faith in him an unmoving one.

Note : The two words 'yah yah' in the verse means anyone. This is a very general expression. G.V. interprets it in two senses :

G.V. (1) Anybody who is ignorant of Viṣṇu and is not afflicted with illusion and worships, for his own reasons, the four faced Brahman, Rudra et al.

(2) Anybody who is a devotee of Viṣṇu but worships other gods for his own reasons (G.V. on verse 22).

स तया श्रद्धया युक्तस्तस्याऽराधनमीहते ।

लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥

Sa tayā śraddhayā yuktastasyārādhanamīhate

Labhate ca tataḥ kāmān mayaiva vihitān hi tāt

(1) He, (the devotee of first category) endowed with that faith, worships that godhead. As a result realises his wishes granted by ME immanent in the worshipped godhead.

(2) He (the devotee of second category), endowed with that faith, worships those godheads. As a result he receives blessings from Viṣṇu immanent in them. These blessings lead the devotee to a Guru. He receives his preachings. This leads him to worship Viṣṇu. Then he realises from ME the wish of emancipation.

Note : G.V. Interprets 'tataḥ' in second line and 'tasyārādhanamīhate' in first line in two senses.

Tataḥ (1) as a result of worshipping godheads.

(2) through the preachings of Guru whom he finds with the blessings of VIṢṆU.

Tasyārādhanamīhate = (1) worships that godhead. (2) does worship HIM (VIṢṆU).

Kāmān = wishes = (1) wordly wishes, (2) wish of emancipation and bliss.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

Antavat tu phalaṁ teṣāṁ tad bhavatyalpamedhasām

Devān devayajo yānti madbhaktā yānti māmapi

G.V. : If the worshippers of other gods receive the fruits of worship from you, why should they give up that worship and worship you only? The verse answers:

Temporary is the fruit gained by those worshippers as their intellect is of lower order. Worshippers of gods go to gods, MY devotees come to ME.

G.V. (1) People of lower intellect aim at lower gains.

(2) Therefore I should be worshipped as Supreme GOD and other gods should be worshipped as members of MY family.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम्

॥२४॥

Avyaktam vyaktimāpannam manyante māmabuddhayaḥ

Param bhāvamajānanto māmāvyayamanuttamam

People without intellect do not understand my pre-eminent, changeless and unexcelled state. They consider ME the unborn as born or the unmanifest LORD of the universe as the manifest *jīva*.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम्

॥२५॥

Nāham prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ

Mūḍho'yam nābhijānāti loko māmajamavyayam

I am not visible to all as I am veiled by *yoga* (My own ability) and *māyā*. Therefore the ignorant world do not know ME, the birthless and the changeless.

G.V. *Yoga* : GOD's own ability. He remains invisible out of HIS own ability.

Māyā : The covering character of Nature – sentient and insentient.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

Vedāham samatitāni vartamānāni cārjuna

Bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

(G.V. The veil does not hamper GOD's perception of anything says the verse)

O Arjuna! I know the past living beings, the present and future also. But none knows ME*.

* G.V. Because *māyā* hampered their knowing ability the higher gods like four-faced Brahman, very powerful though they are, know a little.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥२७॥

Icchādvēśasamutthēna dvandvamohēna Bhārata
sarvabhūtāni sammoham sarge yānti parantapa

O descendent of Bharata and tormentor of the enemy!
all living beings suffer delusion from the very beginning
of creation. This is due to the false perception of the
pair of opposites caused by wish and hate.

G.V. Omniscience – meager science

Independence – dependence

Omnipotence – meagerpotence

are the pairs of opposites. The former in the pair are in GOD according to scriptures. The latter are in finite souls. Finite souls do not understand this and think or believe wrongly from the very beginning of the creation.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

Yeṣāṁ tvantagataṁ pāpaṁ janānāṁ puṇyakarmaṇām
Te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ

Sins of the people of virtuous deeds vanish and they, being freed from the delusion of the pairs of opposites, observe vows with determination and worship ME.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२९॥

Jarāmarāṇamokṣāya mām āśritya yatanti ye
Te brahma tad viduḥ kṛtsnamadhyātmam karma cā khilam

They who surrender to ME and strive for emancipation from wear out and death can know that Brahman, the entire spirituality and the whole *karma*.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

Sādhibhūtādihidaivaṁ mām sādhiyajñam ca ye viduḥ
Prayāṇakālepi ca mām te viduryuktacetasaḥ

They, who understand ME together with *adhibhūta*, *adhidaiva* and *adhiyagna** and they who reflect on ME at the dying moment, know ME really and their mind is really *yogic*. They who reflect on ME at the dying moment, surrender to ME with a composed mind, know that Brahman.

*Note : These terms are explained in the next chapter.

* * * *

CHAPTER - VIII

अर्जुन उवाच-

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

Arjuna uvāca

Kim tad Brahma kim adhyātman

kim karma puruṣottama

Adhibhūtaṁ ca kim proktaṁ

adhidaivaṁ kim ucyate

Adhiyajñah katham ko'tra dehe'smin Madhusūdana

Prayāṇakāle ca katham jñeyo'si niyatātmabhiḥ

What is that Brahman? What is meant by *adhyātma*?
What is *karma*? O Puruṣottama! What is called
adhibhuta? What is *adhidaiva*? O Madhusūdana! Who
is *adhiyagna* in this body? and how? and why are you
to be contemplated, at the time of departure from the
body, by souls with controlled minds?

G.V. : (1) 'They know that Brahman' (7/29) 'Those who know at the
dying moment' (7/30)-these statements will be further elaborated in
the eighth chapter. Contextually the benefit of contemplation on

(2) In the verse 7/29 "they who surrender to ME - know that Brahman" said KṚṢṆA. This gives the impression that Brahman is different from KṚṢṆA. The first question 'What is that Brahman?' - is the result of this impression.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

Akṣaram Brahma paramam svabhāvo'dhyātmamucyate
Bhūtabhāvodbhavadakaro visargaḥ karmasamjñitaḥ

Brahman is *Parama Akṣara*. The finite soul and its persona comprising sense organs – internal and external – are called *adhyātma*. Multifarious creative activity (of Brahman) that gives manifestation to sentient and insentient beings is *karma*.

G.V. (1) To the query 'what is Brahman?' 'I am Brahman' would be a simple answer. But the answer 'that *Parama Akṣara* is Brahman' is to draw attention to the scripture that states Viṣṇu i.e. KṚṢṆA as *Parama Akṣara*. Vedas and inanimate Nature are also called *Akṣara* in scriptures. The adjective *Parama* is meant to preclude the two to avoid confusion.

(2) (a) The word *svabhāva* means, in the context of the verse 7/29, the things that are useful to the *jīva*. The word *adhyātma* also means the same. Obviously, body together with sense organs is such a thing. Therefore *adhyātma* is called *svabhāva*.

(b) The word *svabhāva* means what does not undergo any modification. *Jiva* does not undergo any modification. Therefore the word means *jiva*. This is stated in a work called *Atmādhikāra*.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर

॥४॥

Adhibhūtam kṣaro bhāvaḥ puruṣaścādhidaivatam
Adhiyajño'hamevātra dehe dehabhṛtām vara

The perishing mass of products except body and some organs useful to the embodied souls is *adhibhūta*. *Adhidaiva* – the presiding deity of all gods – is *Puruṣa*. i.e. *Śankarṣana* - the *Śeṣa* principle or Brahman - the *Prāṇa* principle. O Best of embodied beings! I am *adhiyagna* in this (mortal) body of souls.

G.V. (1) *Adhiyagna* means one who presides over the *yajna*. Lord KṚṢṆA i.e. Almighty who is immanent in the embodied souls gives strength to people who perform sacrifices according to prescription. Therefore HE calls himself *adhiyajna*.

(2) '*Adhiyajna* in this body' means HE dwells in the body, as impeller, of performers of sacrifices, of recipients of the fruits of *yajna* and of the ones who grant the fruits of *yajna*. By this statement one can understand the all pervasive power of Almighty i.e. KṚṢṆA.

(3) Answer to the query 'how one is *adhiyagna*':

He provides all the strength – material and spiritual – to the performers of sacrifice; He receives the essence of the fruit of the sacrifice; He inspires all the presiding deities to energise the performer of sacrifice.

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः

॥५॥

Antakāle ca māmeva smaran muktvā kalevaram
Yaḥ prayāti sa madbhāvaṁ yāti nāstyatra samśayaḥ

G.V. Answer to the question as to why one should contemplate on GOD at the time of departure from body:

Note : * Being in KṚṢṆA is a sharp awareness of the greatness of KṚṢṆA in all dimensions and that of absolute dependence of the self on HIM.

Yam yaṁ vāpi smaran bhāvaṁ tyajatyante kalevaram
Tam tamevaiti Kaunteya sadā tadbhāvabhāvitah

G.V. (1) The deep imprint of GOD in one's mind does not directly cause the remembrance of GOD at the time of death. It leads the achiever to GOD-realisation and further, after the expiry of *prārabdhakarma*, causes the remembrance of GOD at the time of ultimate departure from the body.

(3) Even to an ignorant pain precedes the abandonment of body and there is no pain at the moment of abandonment.

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध्य च ।

मय्यर्पितमनोबुद्धिर्मा मेवैष्यस्यसंशयः

॥७॥

Tasmāt sarveṣu kāleṣu mām anusmara yudhya ca
Mayyarpitamano buddhir māmevaiṣyasyasamśayaḥ

Therefore, remember ME always; fight surrendering your mind and intellect to ME. You will, no doubt, attain ME.

G.V. The word 'tasmāt' in the verse means this : A continuous contemplation on ME is the cause of MY remembrance at the time of final casting off of the mortal outfit; this remembrance, in turn, leads the seeker to ME; therefore

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्

॥८॥

Abhyāsayogayuktena cetasā nānyagāminā

Paramam puruṣam divyam yāti pārthānucintayan

O Partha! he, who contemplates with devotion the Supreme Soul to whom creation is a play, with a mind endowed with perseverance and therefore unswerving attains HIM.

G.V. (1) Puruṣa means : (1) Immanent and controlling in the bodies of embodied souls. (2) Perfect.

(2) Divyam = *Sṛstyādikreedādiguṇaviśiṣṭam*

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात्॥९॥

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम्

॥१०॥

Kaviṃ purāṇamanuśāsītāram

aṇoraṇiyāṃsamanusmared yaḥ

Sarvasya dhātāramacintyarūpam

ādityavarṇam tamasaḥ parastāt

Prayāṇakāle manasācalena

bhaktyā yukto yogabalena caiva

Bhruvormadhye prāṇamāveśya samyak

sa taṃ paraṃ puruṣaṃ upaiti divyam

How of contemplation

(a) He who contemplates, at the time of departure (from body), with devotion and unswerving mind, setting *prāṇa* between the brows with the strength of *yoga*, on GOD as omniscient, beginningless, ruler, subtler than the subtle, the supporter of all, beyond contemplation (comprehensively), effulgent as sun, beyond *prakṛti* (comprising *sattva*, *rajas*, *taṃas*) attains the divine and Supreme *Puruṣa*.

G.V. (1) Setting *prāṇa* between brows with the strength of *yoga* is not common to all seekers of emancipation. It is applicable to a few who can conquer *prāṇa*, *chakra* and *nāḍi* in the body by means of highly advanced *yogic* practices. The seekers who cannot accomplish the said conquest can accomplish liberation through the route of knowledge, devotion and renunciation.

(2) They who can accomplish the said conquest will attain, despite deficiency in knowledge, devotion and renunciation, a lower liberation, a little sooner.

यदक्षरं वेदविदो वदन्ति
 विशन्ति यद्यतयो वीतरागाः ।
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति
 तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये

॥११॥

Yadakṣaram vedavido vadanti
 viśanti yad yatayo vītarāgāḥ
 Yadicchanto brahmacaryam
 caranti tat te padam samgrahaṇa pravakṣye

I shall briefly describe to you that principle which the learned in *Vedas* call *Akṣara*, which the industrious seekers reach after getting rid of passion and aspiring for which they set their faculties – mind and other sense organs – on Brahman.

G.V. Description of principle includes the approach for contemplation.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।
 मूर्धन्याधायाऽत्मनः प्राणमास्थितो योगधारणाम् ॥१२॥

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
 यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥

Sarvadvārāṇi saṁyamya mano hṛdi nirudhya ca
 Mūrdhnyādhāyātmanah prāṇamāsthito yogadhāraṇām

Omityekākṣaram Brahma vyāharan māmanusmaran
 Yaḥ prayāti tyajan deham sa yāti paramām gatim

Restrains all *naḍis*, the path of movement of air, fixes the mind on Narāyaṇa called Hṛt, places the life-breath, through the path of suṣumnā, at the exit, on head

called *brahmarāṇdhra*, keeps engaged in *yogadhāraṇā* - the ceaseless contemplation - praises and meditates upon Brahman - the meaning of the single syllable-*Om*. He who follows this procedure and leaves the body ascends and attains the final destination.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

Ananyacetāḥ satatam yo mām smarati nityaśaḥ
Tasyāham sulabhaḥ Pārtha nityayuktasya yoginaḥ

O Partha! I am easily reachable to the *Yogin*, who constantly practises *yoga*, contemplates on ME without break and never lets the mind lose.

G.V. KRṢṢṢṢA clearly says : One can remember ME, at the time of departure from body if he contemplates on ME regularly.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

Māmupetya punarjanma duḥkhālayamaśāśvatam
Nāpnuvanti mahātmānaḥ samsiddhim paramām gatāḥ

The great souls, as they have realized ME, have attained salvation and therefore will never again come back to birth - an abode of sorrow and impermanence.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

Ābrahmabhuvanāllokāḥ punarāvartino'rjuna
Māmupetya tu Kaunteya punarjanma na vidyate

O Arjuna! seekers who reach various places upto the abode of *Brahmā* have to return to the earth to suffer births and deaths. But, O son of Kunti! on reaching ME there is no return to birth again.

G.V. Seekers reaching the abode of *Brahmā* and other downward abodes have to be born again. This statement means seekers going above the abode of *Brahmā* do not have to take birth again. A similar statement in an ancient work supports this view. The work is named *Nārāyaṇagopālakalpa* in the *Geetābhāṣya* of *Madhvācārya*. Then how come *KṚṢṆA* says : seekers, on attaining ME, do not have to be born again?

True. Seekers reaching the abode of *Brahmā* on a place higher than *Meru* and a place called *Jana* do not have to be born again. This privilege is not on account of just reaching those places; but on account of reaching the feet of Almighty there.

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रांतां तेऽहोरात्रविदो जनाः

॥१७॥

Sahasrayugaparyantamaharyad Brahmaṇo viduḥ
Rātriṁ yugasahasrāntāṁ te'horātravido janāḥ

They are the knowers of day and night who know that a day of *Parabrahman* has a span of thousands of *yugas* and that a night of Him has a span of thousands of *yugas*.

G.V. (1) The word *sahasra* in the verse means many.

(2) Therefore the word *sahasrayugaparyantam* means that which has a span of many *yugas*.

(3) *Parabrahman* is as eternal as space. Therefore there is no day and night to Him. Nevertheless the state of his activities creation, preservation etc is deemed as day and the state of the absence of such activities is deemed night.

(4) A day of *Parabrahman* has a span of two *parārdhas* and so also a night.

Note : *Para* is one hundred years of *Brahmā*. Half of this is *Parārdha*.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

Avyaktād vyaktayaḥ sarvāḥ prabhavantyaharāgame
Rātryāgame pralīyante tatraivāvyaktasamjñake

At the advent of day all visibles originate from the invisible Almighty. And at the coming of night they vanish in the very same invisible Almighty.

G.V. *Avyakta* = The invisible Almighty. *Vyakti* = Visibles.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

Bhūtagrāmaḥ sa evāyam bhūtvā-bhūtvā pralīyate
Rātryāgame'vaśaḥ Pārtha prabhavatyaharāgame

O Partha! The very same multitude of beings, being under the control of GOD originate repeatedly at every advent of day and vanish at every advent of night.

परस्तस्मात्तु भावोऽन्यो व्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भुतेषु नश्यत्सु न विनश्यति ॥२०॥

Parastasmāttu bhāvo'nyo vyakto'vyaktāt sanātanaḥ
Yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati

But this *Avyakta* is different from that multitude of rising and vanishing beings. This (*Avyakta*) is

Independent, Supreme and Eternal. And this one does not perish even when all the beings perish.

अव्यक्तोऽक्षर इत्युक्तः तामाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥

Avyakto'kṣara ityuktastāmāhuḥ paramām gatim
Yaṁ prāpya na nivartante tad dhāma paramaṁ mama

This *Avyakta*, the learned say, is *Akṣara*; is the final destination; they who reach HIM never return (to bondage); it is MY pre-eminent feature.

G.V. (1) Avyakta interpreted as *Akṣara* is the Almighty. (2) The word *dhāma* in the verse means feature or form.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

Puruṣaḥ sa paraḥ Pārtha bhaktyā labhyastvananyayā
Yasyāntaḥsthāni bhūtāni yena sarvamidam tatam

O Partha! this supreme *Puruṣa*, in whom all existences abide and by whom all this (universe) is pervaded, can be attained by unswerving devotion.

G.V. The verse 8/10 has mentioned devotion as one of the means of attaining GOD. This gives the impression that devotion is on par with other means. To allay this impression this verse says devotion is the highest among the means of attaining GOD.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

Yatra kāle tvanāvṛttimāvṛttim caiva yoginaḥ
Prayātā yānti taṁ kālaṁ vakṣyāmi Bharatarṣabha

O Best of Bharatas! *yogins* traversing the path presided over by some presiding deities of time do not return (to bondage). *Yogins* traversing the path presided over by some other presiding deities of time return. I shall now tell you about these deities.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

Agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam
Tatra prayātā gacchanti Brahma Brahmapido janāḥ

The deities are : *Agni* and *Archis*, the deity of day together with the deity of mid-day, the deity of bright half of the month together with that of full moon day, the deities of six months of *uttarāyana*, the deity of *uttarāyana* together with that of *saṁkrānti*.
The seekers who traverse this path after accomplishing the enlightenment on *Brahman* do not return again.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam
Tatra cāndramasaṁ jyotiryogī prāpya nivartate

The yogin, traversing the path presided over by the presiding deities of smoke; night, dark half of the month, six months of *dakṣiṇayana* and *dakṣiṇayana* – reaches the world of lunar light and returns.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ॥२६॥

Independent, Supreme and Eternal. And this one does not perish even when all the beings perish.

अव्यक्तोऽक्षर इत्युक्तः तामाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥

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तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

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The seekers who traverse this path after accomplishing the enlightenment on *Brahman* do not return again.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

Dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam
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The yogin, traversing the path presided over by the presiding deities of smoke; night, dark half of the month, six months of *dakṣiṇayana* and *dakṣiṇayana* – reaches the world of lunar light and returns.

शुक्लकृष्णो गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ॥२६॥

Śuklakṛṣṇe gatī hyete jagataḥ śāśvate mate

Ekayā yātyanāvṛttimanyayāvartate punaḥ

These two paths – white and black – are everlasting and meant for two kinds of *yogins* – *jñāna* and *karma*. Say scriptures. The *yogin* traversing one path never returns and the *yogin* traversing the other returns again (to the bondage)

G.V. The word *jagataḥ* in the verse means : *Yogins* pursuing the path of *jñāna* and *yogins* pursuing the path of *karma*.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।

तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

Naite sṛtī Pārtha jānan yogī muhyati kaścana

Tasmāt sarveṣu kāleṣu yogayukto bhavārjuna

O Partha! no seeker who understands the two paths and acts accordingly ever errs. Therefore, O Arjuna! pursue *yoga* – observance of prescribed deeds without expecting any return, supported by devotion to and knowledge of GOD – at all times.

वेदेषु यज्ञेषु तपस्सु चैव

दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा

योगी परं स्थानमुपैति चाऽद्यम्

॥२८॥

Vedeṣu yajñeṣu tapassu caiva

Dāneṣu yat puṇyaphalaṁ pradiṣṭam

Atyeti tat sarvamidam veditvā

Yogī param sthānamupaiti cādyam

The *yogin* who realises all this (narrated in this chapter) transcends all the meritorious fruits assigned to the study of *Vedas*, performance of sacrifices, austerities and donations and attains the highest abode, the root of all.

* * * * *

CHAPTER - IX

श्रीभवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१॥

Śrībhagavān uvāca

Idam tu te guhyatamam pravakṣyāmyanasūyave
Jñānam vijñānasahitam yajjñātvā moksyase'subhāt

I shall disclose to you, the uncavilling, this profound secret-sensible and the expanse of sensible-knowing which you shall be freed from evil.

G.V. The greatness of the Lord mentioned in the verse 7.30 will be elaborated in this chapter.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

Rājavidyā rājaguhyam pavitram idam uttamam
Pratyakṣāvagamam dharmyam susukham kartumavyayam

This is the king of knowledge; secret of secrets; sanctifying and therefore elevated; the instrument of realization of GOD as the immanent impeller of all sense organs; the instrument of realization of GOD as

the support of the entire universe; the instrument of everlasting emancipation; easy to pursue.

G.V. (1) *Pratyakṣa* = one who is present in sense organs. This is GOD. *Avagama* = Instrument of realisation. *Pratyakṣāvagama* = Instrument of realisation of GOD as the immanent impeller of all sense organs.

(2) *Dharma* = One that supports. This is GOD. *Dharmya* = Instrument of knowing GOD as the support.

अश्रद्धधानाः पुरुषा धर्म्यस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

Aśraddadhānāḥ puruṣā dharmyasyāsya paramtapa

Aprāpya mām nivartante mṛtyusamsāravartmani

O oppressor of the foe! men who have no faith in the knowledge of GOD, the all supporting, never reach ME, but falldown in the path of transmigration - a whirl of death.

G.V. *Dharma* is one that supports. Presently it is the Almighty that supports the entire universe. *Dharmya* is knowledge of the Almighty.

* * *

About to be known or knowable : 4-15

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

Mayā tatamidaṁ sarvaṁ jagad avyaktamūrtiṇā

Matsthāni sarvabhūtāni na cāhaṁ teṣvavasthitaḥ

All this universe is pervaded by ME, the invisible. All the beings abide in ME, I do not abide in them.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममाऽत्मा भूतभावनः ॥५॥

Na ca matsthāni bhūtāni paśya me yogamaiśvaram
Bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanah

Beings do not abide in ME. Behold my reigning capacity. My body, the creator of beings sustains the beings, but does not abide in them.

G.V. (1) If beings abide in the Almighty, the sentients among them should have felt it, like they feel their living on the Earth. There is no such feeling. Why? Abiding entails mutual contact. This should cause passing of one's property to other. This is not felt. Why? The verse answers : *Na ca Matsthani bhutani*. A physical touch only can bring about the said feeling and such mixing up of properties. The abiding of beings in the Almighty is not of the nature of physical touch. It is metaphysical. Hence the absence of the said feeling or mixing up of properties.

The metaphysical contact is due to the Almighty's supreme reigning power – *Aiśwara yoga*.

(2) The verse 4 has mentioned an invisible body of the Almighty. This verse says : That body is the creator of beings. This is to enlighten the readers of the fact that body and soul of the Almighty are not two entities; that they are one and the same.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

Yathākāśasthito nityam vāyuh sarvatrago mahān
Tathā sarvāṇi bhūtāni matsthānītyupadhāraya

G.V. (1) Non-passage of one's property to another when there is mutual contact is impossible? Verse 6 answers this question showing the possibility with instance.

The all powerful air that abides in space moves everywhere. Likewise all existents abide in ME – you must know.

G.V. Air abiding in space gets into contact with all things as it moves everywhere. But no property of anything sticks to it. Similarly there is neither passage of GOD's property into other things nor vice versa.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥९॥

Sarvabhūtāni Kaunteya prakṛtiṁ yānti māmikām
Kalpakṣaye punastāni kalpādaṁ visṛjāmyaham

O son of Kunti! at the end of the cycle of creation all beings pass into the Primordial Nature which I own. At the beginning of creation I shall create them again variously.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

Prakṛtiṁ svāmavaṣṭabhya visṛjāmi punaḥ-punaḥ
Bhūtagrāmamimam kṛtsnamavaśam prakṛtervaśāt

Using the Primordial Nature which I own as material cause, I create this entire universe, which is under my control as per its very nature, again and again.

G.V. GOD uses Nature as material to create the universe not because of his inability to create without it. He uses it because it is already there with required properties and characteristics. Nature as material is always under the control of GOD.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवादासीनमसक्तं तेषु कर्मसु ॥११॥

Na ca mām tāni karmāṇi nibadhnanti Dhananjaya
Udāsīnavadāsīnamasaktam teṣu karmasu

G.V. Does KṚṢṂA suffer bad consequences as jiva does on account of his acts? No. Says KṚṢṂA:

These acts of creation, preservation etcetera, O Dhananjaya!, do not bind ME, for I remain indifferent-like i.e. unattached to those acts.

G.V. The word *asaktam* in the verse interprets the word *udāsīnavat*. Because of non-attachment, he never gets affected by the fruits of his acts.

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram
Hetunānena Kaunteya jagad viparivartate

With impulsion from ME and under my supervision *prakṛti* begets the world after entangling the sentient and the insentient. O son of Kunti! the world changes and revolves on this account. (is created again and again).

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानान्तो मम भूतमहेश्वरम् ॥११॥

Avajānanti mām mūḍhā mānuṣīm tanumāśritam
Param bhāvamajānanto mama bhūtamahēśvaram

The deluded who do not know the eternal, omnipresent and greater than the greatest greatness of MINE despise ME as one who has taken refuge in the human body.

मोघाऽशा मोघकर्माणो मोघज्ञाना विचेतसः ।
रक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

Moghāśā moghakarmāṇo moghajñānā vicetsah
Rākṣasīmāsurīm caiva prakṛtiṁ mohinīm śritāḥ

Those who are immersed in the deluding attitude of fiends and demons despise ME. Their aspirations are in vain, their actions in vain, their knowledge in vain and they are devoid of judgment.

G.V. (1) *Moghāśāh* : Ones whose aspirations remain unfulfilled. Their aspirations for worldly wealth may be realised; but they never realize other-worldly aspirations.

(2) *Moghakarmāṇah* : performance of sacrifices and other deeds by them bear no fruit for them.

(3) *Moghajñāṇāḥ* : Their knowledge of higher tenets goes in vain, as it is not acquired through the proper channel of devotion and other virtues.

(4) *Vicetasah*. Their mind always goes astray.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

Mahātmānastu mām Pārtha daivīm prakṛtimāśritāḥ
Bhajantyananyamanaso jñātvā bhūtādimavyayam

On the contrary, O Partha! great men who have the attitude that elevates them to liberation, know ME as

the source of all the beings and as imperishable and worship ME with an undistracted mind.

Note : *Daivī prakṛti* = The attitude that elevates to liberation.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

Satataṁ kīrtayanto mām yatantaśca ḍṛḍhavrataḥ
Namasyantaśca mām bhaktyā nityayuktā upāsate

They set their mind on ME continuously and worship ME devotedly singing My glory, straining themselves with the observance of hard vows and bowing down to ME.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥१५॥

Jñānayajñena cāpyanye yajanto māmupāsate
Ekatvena pṛthaktvena bahudhā viśvatomukham

Some other great souls serve ME worshipping ME by means of sacrifice viz knowledge.* They contemplate on ME, the omnipresent Lord as one, (as one who has only one form called Nārāyaṇa, a repository of all other forms) as distinct from everything (as one who has four forms viz Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna) and variously i.e. as having white, dark-blue and yellow colours (as one having innumerable forms)

* G.V. Fully engaged in the process of knowing the greatness of the Almighty – the activities being receiving instructions, reasoning, meditation and imparting knowledge to others.
Here ends the enumeration of *jñāna* (sensible)

Enumeration of *Vijnāna* –

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥१६॥

Aham kraturaham yajñah svadhāhamahamauśadham

Mantro'hamahamevājyamahamagniraham hutam

(a) I am *kratu*. I am *yajna*. I am *svadhā*. I am *auśadham*.

I am *mantra*. I am *ājya*. I am *agni*. I am *huta*.

G.V. *Kratu* : A complement of prescribed activities which makes sacrifices such as *Jyotiṣṭoma*.

Yagna : Main act of offering the *havis* to gods through fire.

Svadhā : Offering of water with sesame in accordance with the prescription to the manes.

KṚṢṢṢA is not *kratu*, *yagna* etc as a matter of fact. The expression denoting KṚṢṢṢA as *kratu* is intended to convey that KṚṢṢṢA is the impeller and controller of *kratu*.

Note: The scriptural language denoting, apparently, the identity of things generally means the ruler and ruled relationship between the two.

In the light of the above, the verse means : *Kratu* takes place on account of ME. Sacrifice on account of ME, manes receive their food by ME. All herbal food comes from ME. Mantra, melted butter, fire, *havis* are there on account of ME.

(b) I am *kratu*, i.e. all of my actions are MY innate nature. I am *yagna* = I know everything that exists. I am *svadhā* = self-supported. I am *auśadha* = I give sacour to the distressed. I am *mantra* = look after through the wise counsel. I am *ājya* = the eldest of all. I am *Agni* = the mover of the stationery. I am *huta* = invited by the devotees.

पिताऽहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥१७॥

Pitāhamasya jagato mātā dhātā pitāmahaḥ

Vedyam pavitramomkāra ṛk sāma yajureva ca

(a) I am the father of this world, the mother, the supporter and the grandsire. I am to be known, I am purifier, I am stated by *Aum*, *Ṛk*, *Sāma*, *Yajur-vedās*.

(b) I am *pitṛ* as I look after; *mātr* as I comprehend; I am *dhātṛ* as I help grow; I am *pitāmaha* as I am elder than father; I am *aum* as I am addressed; *ṛk* as I am worshipworthy; *sāma* as I am equal to all; *yajus* as I am worshippingable by sacrifices.

गतिर्भर्ता प्रभुस्साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयस्स्थानं निधानं बीजमव्ययम् ॥१८॥

Gatirbhartā prabhussākṣī nivāsaḥ śaraṇam suhṛt

Prabhavaḥ pralayassthānam nidhānam bījamavyayam

To be known by the seekers of liberation; the nourisher; the Lord; seer of everything directly; the shelter; protector of the scared, and the resting place of the liberated; helper without pretensions; cause of creation, destruction and preservation; the treasure of the world; facilitator of the manifestation of world; indeclinable.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

Tapāmyaham aham varṣam nigṛhṇāmyutsrjāmi ca

Amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna

I, being immanent in the sun, cause heat; being immanent in the clouds prevent or cause the rain; I am *Amṛta* as I avoid death; I am *Mṛtyu* as I cause death; I am *sat* - the product; I am *asat* - the causal compliment; O Arjuna. I am *sat* because I am fully virtuous, I am *asat* because none other than me is *sat*.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥

Traividya māṁ somapāḥ pūtapāpā
Yajñairiṣṭvā svargatim prārthayante
Te puṇyamāsādyā surendralokaṁ
Aśnanti divyān divi devabhogān

The *traividya*s – who have studied three Vedas and have understood them as ones which lead to the heavenly pleasures – worship ME through sacrifices, drink the remainder of soma juice, get cleansed of sins and pray for the attainment of heaven. They reach the holy world of Indra and enjoy, in heaven, the pleasures of the gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते

Te taṁ bhuktvā svargalokaṁ viśālam
Kṣīṇe puṇye martyalokaṁ viśanti

॥२१॥

Evam trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhante

They= *traividyaś* enjoy the huge treasure of heavenly pleasures and return to the world of mortals when their *punya* diminishes. Likewise the seekers of pleasures follow the vedic prescriptions and travel to and from heaven repeatedly.

G.V. They never attain liberation.

अनन्याश्चित्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

Ananyāścintayanto mām ye janāḥ paryupāsate
Teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyaham

G.V. The verse speaks of the benefits that accrue to *Bhāgavatās*.

They who have nothing else except ME to meditate upon and consequently who worship ME with overwhelming devotion are *Nityābhiyuktās*; i.e. they worship GOD everywhere with total dedication of body, sense organs and mind and contemplate on GOD always. I shall look after their *yoga* and *kṣema*, i.e. I liberate them to the eternal and infinite bliss.

G.V. The adjectives (1) *ananyāḥ* (2) *cintayanto mām* (3) *paryupāsate* (4) *nityābhiyuktānām* tell *Bhāgavatās* from *Traividyaś*.

Traividyaś

Bhāgavatās

(1) Worship other gods

Worship Lord KṚṢṆA alone
(*ananyāḥ*)

(2) They do not know KṚṢṆA
in a big way and consequently
are not devoted in a big way

They do and are to HIM

- | | |
|---|---|
| (3) Have worldly aspirations | Do not have |
| (4) Dedicate their acts to GOD (KṚṢṆA) at the end | Perform all acts as worship of KṚṢṆA always |

Therefore despite both being Vaiṣṇavās and performers of acts that GOD accepts they reap different fruits : transitory – eternal.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

Yepyanyadevatābhaktā yajante śraddhayānvitāḥ
Te'pi māmeva Kaunteya yajantyavidhipūrvakam

O son of Kunti! they too who are devoted to other gods and worship them devotedly worship ME only but not in accordance with the prescription.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

Ahaṁ hi sarvayajñānām bhoktā ca prabhureva ca
Na tu māmabhijānanti tattvenātaścyavanti te

I am, surely, the recipient of and driving force to all worships. They do not know ME fully and correctly. Therefore they slip down.

G.V. (1) “*na abhijānanti*” means: though they know ME as the highest in the hierarchy do not know ME as the recipient of all worships.

(2) “*Tatvenātaścyavanti*” means : do not know that other gods- Brahmā, Śiva etc are the subordinate members of GOD's family.

यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

Yānti devavratā devān pitṛn yānti pitṛvratāḥ
 Bhūtāni yanti bhūtejyā yānti madyājino'pi mām

The avowed worshippers of gods go to gods.
 Worshippers of manes avowedly, go to manes.
 Worshippers of *bhūtās* i.e. *māṭrkās* go to *bhūtās* and
 worshippers of ME go to ME.

G.V. *Bhūtā* means seven female deities representing seven energies.
 They are Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Indrāṇī,
 Cāmuṇḍā.

Note : Any worship leads to gaining of characteristics of the
 worshipped. Devotion to lesser gods brings limited rewards. Devotion
 to the Supreme brings the supreme reward.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥२६॥

Patraṁ puṣpaṁ phalaṁ toyam yo me bhaktyā prayacchati
 Tadahaṁ bhaktyupahṛtamaśnāmi prayatātmanah

Whoever offers a leaf, a flower, a fruit or water to ME
 with devotion, I accept that devoted offering if it comes
 from the one who has renounced the worldly pleasures.

G.V. Worshipping KṚṢṆA is easy. He is pleased with ordinary things
 offered with devotion. Devotion pleases KṚṢṆA, not riches.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥

Yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat
 Yattapasyasi Kaunteya tatkuruṣva madarpaṇam

Whatever you do, eat, sacrifice, donate and whatever austerities you practise in accordance with prescription, O son of Kunti! you just dedicate it to ME.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

Śubhāśubhaphalairēvaṁ mokṣyase karmabandhanaiḥ
Sannyāsayogayuktātmā vimukto māmupaiṣyasi

With such dedication you will be delivered from the bondage of *karma* that produces virtuous and vicious fruits. Thus associated with the renunciation of the fruits of performances and with the performance of prescribed deeds you get liberated and attain ME.

समोऽहं सर्वभूतेषु न मे द्वेषोऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

Samo'haṁ sarvabhūteṣu na me dveṣyo'sti na priyaḥ
Ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham

I am alike to all beings. I hate nobody. I love nobody. They who worship ME with devotion, belong^{*1} to ME and I too belong^{*2} to them.

Note : ^{*1} They suffer no fear. ^{*2} I give them fulfillment.

G.V. The previous verses say that GOD loves his devotees. This implies that he dislikes HIS enemies. This culminates in uneven-handedness and ruthlessness of GOD?

This verse answers this question. Baseless bias and ruthlessness are belemishes. But GOD's love and aversion stand on the foundation of virtues and vices. Meritorious are rewarded and meritless are kept away.

Note : (1) Merit and demerit that come under GOD's consideration belong to souls. HE only can recognise them. One's way of life in a given birth is not a full account of the soul's merit or demerit.

(2) GOD has no friends or foes. HE is impartial. HE does not damn any nor elect any by HIS capricious will. The only way to win HIS love is faith and devotion and each must tread the path by himself.

– S. Radhakrishnan

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥३०॥

Api cetsudurācāro bhajate māmananyabhāk
Sādhureva sa mantavyaḥ samyag vyavasito hi saḥ

If a person, however vile his conduct may be, is devoted to ME without swerve he should be considered righteous for he is enlightened thoroughly.

G.V. Vile conduct and devotion to GOD are incongruous. Only souls of the level of the sage with some divine element within may stoop down to get vile if they are destined to shed their excess *punya*. They worship GOD only. They do not worship any other god as independent, as they are perfectly enlightened about GOD.

Souls of this description only should be considered righteous in spite of their vile conduct.

क्षिप्रं भवति धर्मात्मा शश्वच्छन्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

Kṣipram bhavati dharmātmā śaśvacchāntim nigacchati
Kaunteya pratijānīhi na me bhaktaḥ praṇasyati

Such a soul gets righteous swiftly; attains eternal bliss. O son of Kunti! you know for certain that MY devotee never perishes.

G.V. "Etaccha devadevāmśarṣyādiviṣayam jneyam"

This assertion pertains to gods and sages with an element of gods within them.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥३२॥

Mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ

Striyo vaiśyāstathā śūdrāste'pi yānti parām gatim

O Partha! Even they who are born as female, *Vyśyas* and *Sūdras* on account of sin, if they submit themselves to ME, attain the highest goal.

G.V. Male souls descend to be born as female as a result of curse; souls who naturally belong to higher orders i.e. *Brāhmaṇa* or *Kṣatriya* descend to be born as *Vaiśya* or *Sūdra* as a result of curse. The cause of curse is sin. Even such accursed souls, if they submit themselves to GOD, attain to the highest goal.

Note : The word 'pāpayonayaḥ' in the verse qualifies the words 'Striyah' 'Vaiśyah' and 'Sūdrah'. This means "such women, *Vaiśyas* and *Sūdras* who are born so on account of sin". Even such accursed souls can achieve emancipation if they are devoted totally to GOD. The message is clearer in the next verse.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥३३॥

Kim punarbrāhmaṇāḥ puṇyā bhaktā rājarṣayastathā

Anityamasukhaṁ lokamimam prāpya bhajasva mām

What needs to be said about those who are born as *Brāhmaṇas*, as kings on account of *puṇya* and are totally

devoted to ME? Therefore you worship ME now as you have a human body that is transitory and ablissful.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः

॥३४॥

Manmanā bhava madhakto madyājī mām namaskuru

Māmevaiṣyasi yuktvaivamātmānaṁ matparāyaṇaḥ

Set your mind on ME. Be devoted to ME. Worship ME. Bow your head to ME. When you surrender to ME after disciplining your mind thus you attain ME.

* * * * *

CHAPTER - X

श्रीभगवानुवाच-

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

Śrībhagavān uvāca

Bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ

Yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā

O mighty armed! listen again to my valuable words which I shall tell you, as you will be pleased (on listening to those words), with a desire to do good to you.

G.V. (1) *Dhyānayoga* was explained in VI chapter. The same *dhyāna* was reminded at the end of IX chapter (9.34). This chapter portrays the *vibhūtis* i.e. the majestic manifestations of GOD to facilitate *dhyāna*.

(2) Highly qualified seekers are eligible to meditate upon these *vibhūtis*.

(3) Some *vibhūtis* are described in 7.8 - 12 and 9.16-19. This chapter portrays them in greater detail.

न मे विदुस्सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥२॥

Na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ
Ahamādirhi devānāṁ maharṣīṇāṁ ca sarvaśaḥ

(1) Gods and great sages do not know my greatness (my unfathomable power of creation preservation, destruction etc of this world). (2) Gods and great sages do not believe that I have some kind of birth from some source*. I am the source of all gods and great sages.

* **Note** : Because HE is not produced by anybody in any manner.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

Yo māmajamanādīm ca vetti lokamaheśvaram
Asammūḍhaḥ sa martyeṣu sarvapāpaiḥ pramucyate

I am birthless, impeller of everything, the first principle, source of inspiration to *prāṇa* principle, Master of masters of the world. He, among mortals, who knows ME thus is free from ignorance and illusion. He will be delivered from all sins.

G.V. (1) Deliverence from all sins means emancipation (*mukti*)

(2) *Ana* = *mukhyaprāṇa*. *Anādi* = source of inspiration to *mukhyaprāṇa*.

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवो भावो भयं चाभयमेव च ॥४॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

Buddhirjñānamasammohaḥ kṣamā satyam damaḥ śamaḥ
Sukhaṁ duḥkhaṁ bhavo bhāvo bhayaṁ cābhayameva ca
Ahimsā samatā tuṣṭistapo dānaṁ yaśo'yaśaḥ
Bhavanti bhāvā bhūtānām matta eva pṛthagvidhāḥ

Internal sense organ or discernment, cognition, absence of lethargy or absence of illusion, tolerance, truthfulness, restraint over sense organs, loyalty to GOD, happiness, sorrow, birth, procreation and being, fear, fearlessness, nonviolence, equanimity, contentment, austerity, charity, fame and ill fame – these multifarious attitudes and states are in the living beings on account of ME only.

G.V. Satya = (1) Any act or deed carried out with right understanding
(2) Talk with right understanding.

Tapas = celibacy, austerity etc

Dānam = Transferring the ownership of wealth earned scrupulously to the deserving in accordance with the prescription.

महर्षयस्सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

Maharṣayaḥ sapta pūrve catvāro manavastathā

Madbhāvā mānasā jātā yeṣāṃ loka imāḥ prajāḥ

The seven great sages of the previous *manvantara* and the first four *Manus* who were created by the four faced Brahman out of his mind originated from ME. The population – the offsprings of these Manus – in this world originated from ME.

G.V. (1) Seven sages : *Marīci, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasiṣṭha*.

(2) Four *manus* : *Svāyambhuva, Svārociṣa, Raivata, Uttama*.

(3) The word *manavaḥ* also means extra-ordinarily enlightened. They are gods led by the four-faced Brahman. They are found in four groups. The groups are (a) *Brāhmaṇa*, (b) *Kṣatriya*, (c) *Vaiṣya* (d) *Sūdra*.

- (a) Brāhmaṇa gods : Four faced Brahman, Agni.
 (b) Kṣatriya gods : Vāyu, Sadāśiva, Śeṣa, Garuḍa, Śakra, Kāma, Varuṇa, Soma, Sūrya, Yama.
 (c) Vaiśya gods : Sons of Aditi except Vivasvān, Indra, Varuṇa, Viṣṇu, Rudras except Rudra, Vāyus except Vāyu, Vasus except Agni.
 (d) Śudra gods : Aświns, Pṛthivi, Kāla, Mṛtyu.

(4) According to the Bhāgavata Purāṇa – *tato manūn sasarijānte manasā lokabhāvanān* (3.21.49) Svāyambhuva and three other *manus* were created by four faced Brahman. How come the Geeta says they are created by KṚṢṆA?

When four faced Brahman produced them the Lord of him i.e. KṚṢṆA of BG was immanent in him and gave him power and inspiration to produce them. Thus their creation is ascribed to KṚṢṆA. Four-faced Brahman is only a medium.

(5) Svāyambhuva, Svārociṣa etc are considered *Manus* after they took birth from Priyavrata, Agni etc. Therefore how are they called *Manus* in the state of being created out of four-faced Brahman's mind?

They took birth from Priyavrata, Agni etc without abandoning the *Mānasa* body. The two bodies of these souls functioned together. Therefore these souls are called *Manus*.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
 सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

Etām vibhūtiṁ yogam ca mama yo vetti tattvataḥ
 So'vikampena yogena yujyate nātra saṁśayaḥ

He who knows correctly the said (10.2.6) distinguished nature and capacity of MINE rises to the state of steady meditation. There is no doubt.

G.V. Vibhūti (1) The pre-eminent greatness that cannot be discerned even by gods. (2) Various forms which will be elaborated in the following verses.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate
Iti matvā bhajante mām budhā bhāvasamanvitāḥ

I am the origin of all. Everything moves on account of ME (on being impelled by ME*¹). The learned understand this and devotedly worship ME. Meditate upon ME.

G.V. (1) Endeavour to secure the desired and ward off the undesired is impelled by ME. Dissolution also happens on account of ME.

(2) To instill trust in what is said above the verse 8 and 9 state that there are people who understand the said greatness of KṚṢṆA and worship HIM. The verses 10 & 11 state the fruit of such worship.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्ति च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

Maccittā madgataprāṇā bodhayantaḥ parasparam
Kathayantaśca mām nityaṁ tuṣyanti ca ramanti ca

Their mind is ever set on ME. Their activities are ever (aimed at) dedicated to ME. They ever preach about ME to their pupils. They ever converse on ME. They (rejoice) enjoy doing so and remain contented.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

Teṣāṁ satatayuktānāṁ bhajatām prītipūrvakam

Dadāmi buddhiyogaṁ taṁ yena mām upayānti te

To them whose minds are steadily and strongly set on ME and who worship ME devotedly I give the instrument, viz. knowledge, by means of which they reach ME.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

Teṣāmevānukampārthamahamajñānajaṁ tamaḥ

Nāśayāmyātmabhāvastho jñānadipena bhāsvatā

Out of compassion, I residing in the *bhāvas* of their mind destroy their darkness i.e. bondage in the form of pleasure and pain-the product of ignorance and illusion-by means of the effulgent light of knowledge.

G.V. (1) The verse explains how the obstruction to attain GOD and emancipation is removed : The radiant knowledge removes the bondage in the form of pleasure and pain. This bondage is the product of ignorance and illusion.

(2) In the word *Ātmabhāva* Ātma means mind. Bhāva means *vṛtti*. *Ātmabhāva* means *vṛttis* of mind. This means states of mind. These states are : cognition, desire, fear etc.,

अर्जुन उवाच-

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

आहुस्त्वां ऋषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

Arjuna uvāca

Param Brahma param dhāma pavitraṁ paramaṁ bhavān
 Puruṣaṁ śāśvataṁ divyamādidevamajam vibhum
 Āhustvām ṛṣayaḥ sarve devarṣirNāradaastathā
 Asito Devalo Vyāsaḥ svayaṁ caiva bravīṣi me

(O! Keśava) you are perfect par excellent; the supreme abode; the sacred par excellent. The sages Vasiṣṭha and others, the divine sage Nārada, the sages – Asita, Devala, Vyāsa described you as *Puruṣa* (the perfect), the eternal, distinct from the world, the first of the gods, the unborn and all pervading. You too are telling me. (See verse 10.10)

G.V. Ṛṣayaḥ = Vasiṣṭhādyāḥ

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
 न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

Sarvametaḍṛtaṁ manye yanmām vadasi Keśava
 na hi te bhagavan vyaktim vidurdevā na dānavāḥ

O! Keśava! I hold all this that you say to me true. O Lord! Neither gods nor demons know your extraordinary prowess.

G.V. *Vyaktim* = Sāmarthyātīśayam

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
 भूतभावनभूतेश देवदेव जगत्पते ॥१५॥

Svayamevātmanātmānam vettha tvaṁ purusottama
 Bhūtabhāvanabhūteśa devadeva jagatpate

O Puruṣottama! (the best among the virtuous) O origin of all things! O Lord of all things! O GOD of gods! O the Lord of the world! You know yourself by your own power, without depending upon any other factor.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमान् त्वं व्याप्य तिष्ठसि ॥१६॥

Vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayah

Yābhirvibhūtibhirlokānimān tvam vyāpya tiṣṭhasi

Pray, kindly disclose all of your divine *vibhūtis* by which you pervade all the worlds.

G.V. *Vibhūti* (1) Various incarnations – Rāma, Kṛṣṇa, Vāmana, Bhārgava etc of GOD = Viṣṇu. They are external.

(2) Incarnations or forms of GOD the presence of which in the given objects make them superior in the class which they belong to. They are in-dwelling.

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥१७॥

Katham vidyāmaham yogin tvāṁ sadā paricintayan

Keṣu-keṣu ca bhāveṣu cintyosi Bhagavan mayā

How do I know You, O Yogin!, by constant meditation? What all are the objects, O Lord!, in which You are to be contemplated, by me, as one who makes them superior in the class which they belong to?

G.V. (1) Yogin : One who has infinite prowess.

(2) Arjuna says : Even if I contemplate on You I will not be able to know Your *vibhūtis* in the absence of Your preaching.

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

Vistareṇātmano yogam vibhūtiṁ ca janārdana

Bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam

O Janārdana! pray, kindly disclose to me your *vibhūtis* – (1) forms that give pre-eminence to objects and (2) variety of incarnations and yoga = prowess elaborately and repeatedly. There is no satiation to me listening to your nectar-like speech.

श्रीभगवान् उवाच—

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

Śrībhagavān uvāca

Hanta te kathayiṣyāmi divyā hyātmavibhūtayāḥ

Prādhānyataḥ Kuruśreṣṭha nāstyanto vistarasya me

Ah! I shall relate to you O best of the Kurus! MY *vibhūtis* that are pre-eminent. There is no end to the extent of MY *vibhūtis*.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यञ्च भूतानामन्त एव च ॥२०॥

Ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ

Ahamādiśca madhyam ca bhūtānāmanta eva ca

O Guḍākeśa – the conquerer of sleep – I am omnipresent. Yet reside in the cave of hearts of all creatures, I am the beginning, the middle and the end of beings.

G.V. Beginning, middle and end mean creator, preserver and destroyer.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी

॥२१॥

Ādityānāmahaṁ viṣṇurjyotiṣāṁ raviraṁśumān

Marīcirmarutāmasmi nakṣatrāṇāmahaṁ śaśī

G.V. The vibhūti incarnations of the Lord are of two kinds. (1) Visible, (2) Invisible. Viṣṇu, Kapila, Vyāsa, Vāsudeva, Rāma etc are visible. Invisible are those which are immanent in objects and consequently make them distinct from the rest of the members of the class which they belong to.

I am Viṣṇu among (twelve) Ādityas. Among luminous objects I am Ravi (Sun) who has rays that are spread in all directions. Among Maruts I am Maricī. I am Moon among stars.

Note : (1) Popularly Ravi is Sun. A vibhūti of Lord KṚṢṆA is immanent in Sun. This Vibhūti is also known as Ravi. The word Ravi in the verse means this Ravi. Because of the presence of this Ravi the Sun excels the rest of luminous objects.

(2) *Marut* is a generic name of a group of gods. The group consists of 49 members. Marīci is a name of one of them. A *vibhūti* of Lord KṚṢṆA resides in this Marīci. As a result this deity excels the rest of *Maruts*.

(3) *Nakṣatra* (star) is a generic name of group of stars. *Śaśin* is a luminous body. It is so called because it has a mark that resembles the shape of hare (*śaśa*). A *vibhūti* of Lord KṚṢṆA resides in this *Śaśin*. Therefore it excels stars. Stars and Moon are dissimilar. Therefore this is an instance of excelling the dissimilar.

G.V. (a) Viṣṇu = Omnipresent, (b) Ravi = Known by Vedas, (c) Marīci = Mover of water bearing clouds, (d) Śaśin = Blissful

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

Vedānām sāmavedo'smi devānāmasmi Vāsavaḥ

Indriyāṇām manaścāsmi bhūtānāmasmi cetanā

Of the *Vedas* I am *Sāmaveda*. Of the gods I am *Vāsava* i.e. Indra. Of the senses I am mind. I am *cetanā* i.e. sharp memory of souls or sentient beings.

Note: Sāmaveda, Vāsava, Manas and Cetanā are vibhūtis of Lord KṚṢṆA. They are immanent in Sāmaveda, Indra, mind and sharp and profuse memory. These vibhūtis have given them a distinction from the rest of their classes.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

Rudrāṇām Śaṅkaraścāsmi vitteśo Yakṣarakṣasām

Vasūnām Pāvakaścāsmi Meruḥ śikhariṇāmamaham

I am Śaṅkara among Rudras. I am Vitteśa among Yakṣas and Rākṣasas. Of the Vasus I am Pāvaka. Of the mountains I am Meru.

Note: Śaṅkara, Viteśa, Pāvaka and Meru are vibhūtis of Lord KṚṢṆA. Śaṅkara resides in a Rudra known as Śaṅkara in the group of eleven Rudras, Viteśa in Kubera in the class of Yakṣas and Rākṣasas, Pāvaka in a Vasu called Pāvaka or Agni in the group of eight Vasus and Meru in the mountain Meru. They have made them distinct from the rest of the members of the classes they belong to.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

पुराघस्ता य उ
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

Purodhasām ca mukhyaṁ māṁ viddhi Pārtha Bṛhaspatim
Senānīnāmahaṁ Skandāḥ sarasāmasmi sāgaraḥ

O Partha! Know ME as Bṛhaspati, the chief among the purohitas i.e. priests. I am Skanda among army chiefs. I am Sāgara among lakes.

Note: Bṛhaspati, Skanda and Sāgara are the vibhūtis of the Lord KṚṢṂA. They reside in Bṛhaspati- the chief of purohitas, in Skanda- the chief of the army of gods and in the ocean known as Sāgara respectively. They have made them distinct from the rest of the members of the classes they belong to.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

Maharṣīṇāṁ Bhṛgurahaṁ girāmasmyekamakṣaram
Yajñānāṁ japayajño'smi sthāvarāṇāṁ himālayaḥ

I am Bhṛgu among great sages. Of scriptures I am the chief akṣara i.e. OM. Among the worships I am the worship called japa. I am the Himalayas among the immovable.

Note: *Bhṛgu*, *Akṣara*, *Japayagna* and *Himālaya* are the Vibhūtis. They reside in the sage *Bhṛgu*, *Praṇava*, *Japa* and the *Himālayas* respectively. Therefore they are distinct from the rest of the members of the class they belong to.

G.V. *Bhṛgu* = Fries and burns, *Akṣara* = Bereft of four kinds of destruction, *Japa* = Protects the born, *Yagna* = deserves to be worshipped.

Himālaya = Hi= Hṛī. Hṛī and Mā are the incarnations of the Goddess Lakṣmī. Abode of the two is the *Himālayas*.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

Aśvatthaḥ sarvavṛkṣāṇāṃ devarṣīṇāṃ ca Nāradaḥ
Gandharvāṇāṃ citrarathaḥ siddhānāṃ kapilo munīḥ

Of the trees I am Aśvattha. Nārada among divine seers. Citraratha among Gandharvas. The sage kapila among the accomplished.

G.V. Aśvattha, Nārada, Citraratha and Kapila are vibhūtis.

They reside in the tree Aśvattha, the seer Nārada, Citraratha gandharva and the sage Kapila respectively. Hence their pre-eminence.

Note: Aśvattha = reside in the form of horse in the fig-tree

Nārada = Bestower of knowledge, bliss

Citrāratha = Possessor of wonderful chariots

Kāpila = (1) Ka = blissful, pi= preserver, la= one who dissolves.

(2) Enjoyer of bliss

उच्चैःश्रवसमश्नानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

Uccaiṣravasamaśvānāṃ viddhi māmamṛtodbhavam

Airāvataṃ gajendrāṇāṃ narāṇāṃ ca narādhipam

Know ME to be Uccaiśravas, born of the ocean of nectar among horses; to be Airāvata among elephants; to be monarch among human beings.

Note: Uccaiśravas, Airāvata and Narādhipa are vibhūtis of Lord KṚṢṆA. They reside in Uccaiśravas – the horse of Indra, in Airāvata – the elephant of Indra and the Monarch. Uccaiśravas and Airāvata sprang up from the ocean. Hence they are distinct from the rest of the members of the class they belong to.

G.V. (A) Uccaiśravas = Highly famous

(B) Airāvata = Protector of Aira i.e. Lakṣmī

(C) Narādhipa = Lord of human beings.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।
 प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

Āyudhānāmahaṁ vajraṁ dhenūnāmasmi kāmadhuk
 Prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ

I am Vajra among weapons; Kāmadhenu among cows;
 Kandarpa-a prime cause of progeny, Vāsuki among
 serpents.

Note : Vajra, Kāmadhenu, Kandarpa and Vāsuki are the vibhūtis of Lord KṚṢṆA. They reside in thunderbolt of Indra, Kāmadhenu, Manmatha and Vāsuki. Hence their distinction.

G.V. (A) Vajra = Free from blemishes or forsaken by the enemies, (B) Kāmādhenu = Who grants wishes, (C) Kandarpa = Enjoys a variety of pleasures, (D) Vāsuki = Who bestows the pleasure of residence.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
 पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

Anantaścāsmi nāgānām Varuṇo yādasāmaham
 Pitṛṇāmaryamā cāsmi yamaḥ samyamatāmaham

I am Ananta among Nāgas = multihooded serpents. I
 am Varuṇa among dwellers in water. I am Aryaman
 among manes. I am Yama among those who reign in.

Note: Ananta, Varuṇa, Aryaman and Yama are vibhūtis of Lord KṚṢṆA. They reside in Śeṣa – the king of serpents, in Varuṇa – the presiding deity of the element of water and the dwellers therein, in Aryaman – a mane and in Yama – the King of Dharma. (Dharma is righteousness and a set of codes of austerities that lead to enlightenment, God-realisation and emancipation. Here Dharma is righteousness. Yama is the enforcing authority of this righteousness).

Therefore they excel the members of the class which they belong to.

- (A) Ananta = Infinite temporally, spatially and in respect of merits.
 (B) Varuṇa = Embodiment of supreme bliss.
 (C) Aryaman = Knows the knowable
 (D) Yama = Regulator who bestows the essence of dharma known as Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

Prahlādaścāsmi daityānām kālaḥ kalayatāmaham
 Mṛgāṇām ca mṛgendro'ham vainateyaśca pakṣiṇām

I am Prahlada among the descendents of Diti – a wife of Kaśyapa. I am Kāla among auditors of Puṇya and Pāpa. I am Mṛgendra among animals. I am Garuḍa – a son of Vinatā (a wife of Kaśyapa) among birds.

Note: Prahlāda, Kāla, Mṛgendra and Vainateya are vibhūtis. They reside in Prahlāda a son of Hiraṇyakaśipu, Kāla a god in the team of Yama, Lion- the King of animals and Garuḍa – the King of birds respectively. Hence their distinction from other members of the class they belong to.

Prahladā = Enjoyer of superlative bliss.

Kāla = Omniscient

Mṛgendra = Mṛga= seekers of God, i.e. devotees, Indra= Lord of these devotees

Vainateya = who upholds the humble.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

Pavanaḥ pavatāmasmi Rāmaḥ śastrabhṛtāmaham
 Jhaṣāṇam makaraścāsmi srotasāmasmi Jāhnavī

Of purifiers / speedsters I am Pavana (wind). Of weapon-wielders I am Rāma. I am Makara (alligator) among fishes. I am Jāhnavī among rivers.

Pavana, Rāma, Makara and *Jāhnavī* are the vibhūtis. They reside in wind, alligator and Jāhnavī. Hence their distinction as said above. Rāma is an external vibhūti.

- (A) Pavana = worshipped by the protectors
- (B) Rāma = Makes people happy
- (C) Makara = Instils knowledge in a small measure
- (D) Jāhnavi = Guards the ones who renounce the worldly life.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

Sargāṇāmādirantaśca madhyam caivāhamarjuna

Adhyātmavidyā vidyānām vādaḥ pravadatāmaham

I am the beginning (creator), the end (destroyer) and middle (preserver) of all the entities. I am *Adhyātmavidyā* among sciences. I am *Vāda* among modes of debate employed by the debators.

G.V. Sarga = Objects that are created

Note: Brahmā, Viṣṇu, Śiva are vibhūtis of KṚṢṆA. They create, preserve and destroy the world respectively. They are external vibhūtis.

Adhyātmavidyā and *vāda* are the internal vibhūtis. They reside in *Adhyātmavidyā* and *vāda* respectively. Therefore *Adhyātmavidyā* is the highest of sciences and *vāda* is the best of three kinds of debates – *vāda*, *jalpa*, *vitandā*.

(A) *Adhyātmavidyā* = Lord of sentient beings and embodiment of knowledge.

(B) *Vāda* = Object of debate.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥३३॥

Akṣarāṇāmakāro'smi dvandvaḥ sāmāsikasya ca
Ahamevākṣayaḥ kālo dhātāham viśvatomukhaḥ

I am 'A' (अ) among letters; *Dvandva* among compounds.
I am the infinite time. I am *Dhātā* i.e. I look after and
nourish. I am *Viśvatomukha* i.e. I have faces and other
limbs in all directions.

Note: अ, *Dvandva*, *Akṣaya*, *Kāla*, *Dhātā* and *Viśvatomukha* are
vibhūtis.

अ resides in the letter अ. *Dvandva* in the *dvandva* compound. *Akṣaya*
and *Kāla* reside together in the infinite time. *Dhātā* and *Viśvatomukha*
are external *vibhūtis*. *Viśvatomukha* is a *vibhūti* that resides in four-
faced Brahman according to some scholars.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

Mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām
Kīrtiḥ śrīrvāk ca nārīṇāṃ smṛtirmedhā dhṛtiḥ kṣamā

I am *Mṛtyu* that devours everything. I am *Udbhava*
(genesis) of future things. I am *Keerti* (fame), *Śrī*
(wealth), *Vāk* (speech) *Smṛti* (memory), *Medhā*
(intelligence) *Dhṛti* (firmness) and *Kṣamā*
(forbearance) among women.

Note : *Mṛtyu*, *Udbhava*, *Keerti*, *Śrī*, *Vāk*, *Smṛti*, *Medhā*, *Dhṛti* and
Kṣamā are *vibhūtis* of KṚṢṆA.

Mṛtyu resides in *Mṛtyu*, a subordinate to Yama. *Udbhava* resides in
things to be created (Process of creation happens on account of the
presence of the *vibhūti* called *Udbhava* in the material and process)

Keerti, *Śrī*, *Vāk*, *Smṛti*, *Medhā*, *Dhṛti* and *Kṣamā* are presiding deities of the of the virtues known by these very names. They are distinct from the rest of the members of the female class. The distinction is due to the presence in them of the vibhūtis of Lord KṚṢṆA which go by these very names.

Mṛtyu = killer

Udbhava = who facilitates creation/ genesis.

Keerti = worthy of praise

Śrī = Abode

Vāk = Agent of speech

Smṛti = Worthy of remembrance / contemplation

Medhā = Faculty of knowing

Dhṛti = Embodiment of courage

Kṣamā = Icon of forgiveness

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहं ऋतूनां कुसुमाकरः ॥३५॥

Bṛhatsāma tathā sāmnam Gāyatrī chandasāmaham

Māsānām Mārgasīrṣoḥam ṛtunām kusumākaraḥ

Similarly, I am *Bṛhatsāma* among *sāmans*. *Gayatrī* among metres. *Mārgasīrṣa* among months. *Kusumākara* (*vasanta*) among seasons.

Note: *Bṛhatsāma*, *Gayatrī*, *Mārgasīrṣa* and *Kusumākara* are vibhūtis. *Bṛhatsāma* resides in *Bṛhatsāma*, a type of singing in *sāma* genre.

Gāyatrī resides in *Gayatrī* metre

Mārgasīrṣa resides in the month of *Mārgasīrṣa* of lunar calendar

Kusumākara resides in the season *vasanta* – one among six seasons in the Indian tradition. Therefore they are distinct from the rest of the members of the class they belong to.

Bṛhatsāma = *Bṛhatsā* + *ama*. Highly essential and beyond comprehension

Kusumākara = who imparts right and wrong thoughts.

Dyūtam chalayatāmasmi tejastejasvināmaham
Jayo'smi vyavasāyo'smi sattvam sattvavatāmaham

Note : *Dyūta*, *Tejas*, *Jaya*, *Vyavasāya* and *Satva* are the vibhūtis of Lord KṚṢṆA. *Dyūta* resides in gambling. *Tejas*, *Jaya*, *Vyavasāya* and *Satva* reside in heroism/ luster, victory, industriousness and dignity respectively. Hence their distinction from the rest of the virtues of the concerned class.

Satva = Bestower of dignity.

Vṛṣṇīnām Vāsudevo'smi Pāṇḍavānām Dhananjayaḥ
Munīnāmapyāham Vyāsaḥ kavīnāmuśanā kavīḥ

I am Vāsudeva in the dynasty of Vṛṣṇis; Dhananjaya among sons of Pāṇdu. Vyāsa among sages. Among learned I am Śukra with the name Uśanas.

Note : Vāsudeva, Dhananjaya, Vyāsa and Uśanas are vibhūtis. Vāsudeva and Vyāsa are external.

Dhananjaya resided in Arjuna. That made him distinct from the rest of the Paṇḍavas. Uśanas resided in Sukracārya, the guru of *daityas* (sons of Diti)

Vāsudeva = Vāsu + Deva. Vāsu = who envelops and dwells in everything. Deva = divine.

Vyāsa = (1) Vi + Āsa. Vi = distinguished from the rest. Āsa = omnipresent.

(2) Whose being is extraordinary i.e. independent.

Dhananjaya = Lord of all kinds of wealth

Uśanas = Whose desires never fail.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

Daṇḍo damayatāmasmi nītirasmi jigīṣatām

Maunaṁ caivāsmi guhyānaṁ jñānaṁ jñānavatāmaham

I am *Daṇḍa* of those who award punishment (I inspire the principle or spirit of punishment in them who have the authority to award punishment) I am *Nīti* of those who want to win. I am *Mouna* in secrets. I am *Jnāna* of the wise.

Note : *Daṇḍa*, *Nīti*, *Mouna* and *Jnāna* are the vibhūtis.

Daṇḍa resides and inspires the principle or spirit of punishment in the authorities who award punishment.

Nīti resides in persons who strive for victory and inspires wise strategy in them.

Mouna resides in contemplators and inspires silence in them.

Jnāna resides in the learned and inspires wisdom in them.

Daṇḍa = Bestower of the principle of punishment.

Nīti = Inspirer of the wise strategy

of the two types of knowledge of Lord KRṢṂA as detailed in the foregoing. To emphasise the fact that the first kind of knowledge alone is not enough to reap the full benefits which he is eligible for the denial of any use is made.

* * * * *

CHAPTER - XI

Introduction

G.V. Last verse of the X Chapter has stated briefly the omnipresence of Lord KṚṢṆA and emphasized its *upāsanā*. What is briefly stated does not get registered in *buddhi* and consequently *upāsanā* will not be possible. Therefore the briefly stated omnipresence will be elaborated in this chapter to facilitate *upāsanā*.

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

Arjuna uvāca

Madanugrahāya paramaṁ guhyamadhyātmasañjñitam

Yat tvayoktam vacastena moho'yaṁ vigato mama

Discourse or speech called *adhyātmā* is a deep mystery. That has been delivered to me by You to bless me. By this, this bewilderment of mine (in the form of my affection to kins) is gone.

G.V. *Adhyātmā* – *Ātmā* = God, *Adhi* = pertains. What pertains to God is *Adhyātmā*.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

Bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā

Tvattaḥ kamalapatrākṣa māhātmyamapi cāvvyayam

Creation and destruction by You of things have been heard by me in detail from You. Your endless majesty also, O Lotus-petal-eyed (KṚṢṆA)!

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

Evametad yathāttha tvamātmānam Parameśvara

Draṣṭumicchāmi te rūpamaiśvaraṁ Puruṣottama

O Supreme Lord! Whatever You have said of Yourself is true. O Supreme Soul! I have a desire to see Your form that reigns the universe.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयाऽत्मानमव्ययम् ॥४॥

Manyase yadi tacchakyaṁ mayā draṣṭumiti Prabho

Yogeśvara tato me tvam darśayātmānamavyayam

O Almighty! O Lord of yoga! If You think that I can see it, kindly reveal to me Your that imperishable form.

G.V. The address 'prabho' is meant to suggest that though Lord KṚṢṆA is generally invisible HE can reveal HIMSELF.

श्रीभगवानुवाच-

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

Śrī Bhagavān uvāca

Paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ

Nānāvidhāni divyāni nānāvarṇākṛtīni ca

O Partha! See MY forms – hundreds, thousands, various, not made of matter, of variety of colours and figures.

G.V. (1) Divyāni = aprākṛtāni. (2) The word *nānāvarṇākṛtini* is the elaboration of the word *nānāvidhāni*

पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

Paśyādityān Vasūn Rudrānaśvinau Marutastathā

Bahūnyadrṣṭapūrvāṇi paśyāścaryāṇi Bhārata

See Ādityas, Vasus, Rudras, Aświns and Maruts. O Bhārata! See many many wonders that have never been seen before by you.

Note : Ādityas = A group of twelve gods with this common name. The individual names are : Dhātā, Aryaman, Mitra, Varuṇa, Indra, Vivasvān, Tvaṣṭā, Urukrama, Savitā, Bhaga, Pūṣan, Parjanya.

Vasus = The group of eight gods with this common name. The individual names are : Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Dyū, Vibhāvasu.

Rudras = A group of eleven gods with this common name. Individual names are : Bhīma, Bhava, Raivata, Ojas, Mahādeva, Vṛṣākapi, Ajaikapath, Ahirbudhnya, Virūpākṣa, Ugra, Nīllohita.

Maruts = A group of forty nine gods with this common name. The individual names are :

(1) Ahamprāṇa, (2) Pravaha (3) Prāṇa (4) Apāna (5) Vyāna (6) Udāna (7) Samāna (8) Nāga (9) Kūrma (10) Kṛkālā (11) Devadatta (12) Dhananjaya (13) Āvaha (14) Udvaha (15) Parāvaha (16) Vivaha (17) Samvaha (18) Śambhu (19) Śanku (20) Kālā (21) Śvāsa (22) Anālā (23) Anilā (24) Pratibha (25) Kumuda (26) Kāntā (27) Śuci (28) Śveta (29) Ajitā (30) Gurū (31) Samjina (32) Pravartaka (33) Kālā (34) Dakṣa (35) Somya (36) Kapi (37) Jaḍa (38) Maṇḍūka (39) Santatā (40) Siddha (41) Rakta (42) Kṛṣṇa (43) Pika (44) Śuka (45) Yati (46) Bhīma (47) Hanu (48) Piṅga (49) Kāmpana

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

Ihaikastham jagat kṛtsnam paśyādya sacarācaram
Mama dehe guḍākeśa yaccānyad draṣṭumicchasi

O conqueror of sleep! You see here in My body the entire world consisting of mobile and immobile things assembled in one place and anything else that you desire to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

Na tu mām śakyase draṣṭum anenaiva svacakṣuṣā
Divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram

But you cannot see ME by means of this very eye of yours. I shall give you a divine eye. You see my reigning power.

सञ्जय उवाच-

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

Sanjaya uvāca

Evamuktvā tato rājan mahāyogeśvaro Hariḥ

Darśayāmāsa Pārthāya paramaṁ rūpamaiśvaram

After saying thus Hari, the Lord of great and infinite powers, revealed to Arjuna HIS glorious all reigning form.

G.V. The word 'hari' in the verse explains how KṚṢṆA is Mahāyogeśwara. The word 'hari' means one who receives offering in all places of worship simultaneously. The GOD who can do this is sure to be Lord of great and infinite powers.

अनेकवक्त्रनयनमनेकाद्भूतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्

॥१०॥

Anekavaktranayanam anekādbhutadarśanam

Anekadivyaābharaṇam divyānekodyatāyudham

A form that consisted innumerable mouths and eyes; where there was *darśana* of innumerable marvels; which wore innumerable divine ornaments, which held innumerable divine weapons in a ready position.

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्

॥११॥

Divyamālyāambaradharam divyagandhānulepanam

Sarvāścaryamayam devamanantam viśvatomukham

Which wore divine garlands and raiments; which wore divine perfumes; thoroughly wonderful, resplendent and boundless with faces in all directions.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥

Divi sūryasahasrasya bhavedyugapadutthitā

Yadi bhāḥ sadṛśī sā syād bhāstasya Mahātmanah

Should the effulgence of thousands of suns spring up in the sky simultaneously that would resemble the splendor of that exalted Soul.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यत् देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

Tatraikastham jagatkṛtsnam pravibhaktamanekadhā

Apāśyad devadevasya śarīre Pāṇḍavastadā

Then the son of Pāṇḍu saw the variously sectioned universe in its entirety assembled together in the body of GOD of gods.

ततस्स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

Tatassa vismayāviṣṭo hr̥ṣṭaromā Dhananjayaḥ

Praṇamya śirasā devam kṛtāñjalirabhāṣata

Then the wonderstruck and thrilled Dhananjaya bowed down his head to Lord and with folded hands said.

अर्जुन उवाच-

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान्

॥१५॥

Arjuna uvāca

Paśyāmi devānstava Deva dehe

sarvānstathā bhūtaviśeṣasaṁghān

Brahmāṇamīśaṁ kamalāsanastham

ṛṣīmśca sarvānuragāmś ca divyān

O Lord! I see in Your body all gods and the varied hosts of beings as well; and the four faced Brahman, Śiva

seated on the thigh of four faced Brahman, all the sages and serpents of divine prowess.

G.V. (1) Kamalāsana = One whose seat is lotus. This is four faced Brahman according to scriptures.

(2) 'Kamalāsanastham Īśam means Śiva seated on the thigh of four faced Brahman. This meaning is taken in accordance with a verse in *Padmapurāṇa* :

*"Viṣṇum Samāśrito Brahmā Brahmanonkagato Harah.
Harasyāṅgaviśeṣeṣu devāḥ sarvepi samsthitāḥ"*

Accordingly "gods in the body of Lord Kṛṣṇa" means gods situated in various parts of Śiva.

Note: Therefore this is the vision : Lord Kṛṣṇa's body, four faced Brahman in that body, Śiva seated on the thigh of four faced Brahman, gods occupying the various parts of Śiva.

अनेकबाहूदरवक्त्रनेत्रं

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप

॥१६॥

Anekabāhūdavaraktranetram

paśyāmi tvāṁ sarvato'nantarūpam

Nāntam na madhyam na punastavādim

paśyāmi viśveśvara viśvarūpa

O embodiment of perfection! O Lord of universe! I see You having innumerable arms, bellies, faces and eyes, having innumerable forms in all directions. I do not see Your end, nor the middle, nor the beginning.

G.V. (1) Viśvarūpa = Pūrṇarūpa. (2) Repeated utterance of 'na' emphasises the absence of beginning, middle and end.

किरीटिनं गदिनं चक्रिणं च
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 पश्यामि त्वां दुर्निरीक्ष्यं समन्तात्
 दीप्तानलार्कद्युतिमप्रमेयम्

॥१७॥

Kirīṭinam gadinam cakriṇam ca
 tejorāśim sarvato dīptimantam
 Paśyāmi tvām durnirikṣyam samantād
 dīptānalārkyadyutimaprameyam

I see You all around wearing crown, holding mace and
 discuss, a mass of light glowing everywhere. The radiance
 of Your form is similar with that of blazing fire and
 sun, but immeasurable and therefore your form is hard
 to look at.

त्वमक्षरं परमं वेदितव्यं
 त्वमस्य विश्वस्य परं निधानम् ।
 त्वमव्ययः शाश्वतधर्मगोप्ता
 सनातनस्त्वं पुरुषो मतो मे

॥१८॥

Tvamakṣaram paramam veditavyam
 tvamasya viśvasya param nidhānam
 Tvamavyayaḥ śāśvatadharmagoptā
 sanātanastvam Puruṣo mato me

I know You don't perish; are the highest principle to
 be known; are the greatest shelter of this universe. I
 know You don't change; are the guardian of the eternal
 dhārma; are without beginning and end.

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं

स्वतेजसा विश्वमिदं तपन्तम्

॥१९॥

Anādimadhyāntamanantavīryam

Anantabāhum śāsisūryanetram

Paśyāmi tvām dīptahutāśavaktram

svatejasā viśvamidam tapantam

I see You as one without beginning, middle and end; as one of infinite prowess and infinite arms, Your eyes are the origin of moon and sun; Your mouth is the origin of blazing fire. I see You burning this universe with Your radiance.

द्यावापृथिव्योरिदमन्तरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन्

॥२०॥

Dyāvāprthivyoridamantaram hi

vyāptam tvayaikena diśāśca sarvāḥ

Dr̥ṣṭvādbhutam rūpamugram tavedam

lokatrayam pravyathitam Mahātman

This space between heaven and earth is pervaded by Your one form. But quarters are pervaded by other forms of You.*1 O Exalted one! on seeing Your this wonderful and terrible form the three worlds are bewildered.

G.V. (1) *Rupāntaraistu sarvā diśo vyāptā ityarthah.*

The form being seen by Arjuna is not actually terrific. It is terrific-like because KṚṢṢṢA's incarnation is meant to reduce the burden of earth.

(2) To some KṚṢṢṢA is terrific because they know they will be destroyed by HIM. To some others HE is terrific as they are not used to see this form. When they get used the vision gives them pleasure.

(3) The word 'lokatraya' in the verse means devotees of KṚṢṢṢA in three worlds. Because those who are not devotees cannot see HIM.

अमी हि त्वा सुरसंघा विशान्ति
केचिद्भीताः प्राञ्जलयो गृणान्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

Amī hi tvā surasamghā viśanti
kecid bhītāḥ prāñjalayo gṛṇanti
Svastītyuktvā maharṣisiddhasamghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ

These teams of gods are getting in You. Some, in fear, extol You with folded hands. Sages and accomplished *yogins* are proclaiming 'hail' (to the world) and are praising You with rich hymns.

G.V. The word 'surasangha' in the verse means 'liberated gods' because they alone can enter in the Almighty and exit freely. This interpretation has the merit of avoiding repetition from "paśyāmi devānstava deva dehe" in the verse 15. Unliberated ones are meant there.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

Rudrādityā vasavo ye ca sādhyā
 Viśve'svinau marutaścoṣmapāśca
 Gandharvayakṣāsurasiddhasamghā
 vīkṣante tvām vismitāścaiva sarve

Rudras, Ādityas, Vasus, Sādhyas, Viśvedevatas, Aśvins, Maruts, Manes, Gandharvas, Yaksās, Asuras and Siddhas – all, wonderstruck, are gazing at You.

G.V. Ūṣmapāh = Manes, See verse 6.

रूपं महत्ते बहुवक्त्रनेत्रं
 महाबाहो बहुबाहूरूपादम् ।
 बहूदरं बहुदंष्ट्राकरालं
 दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥२३॥

Rūpam Mahat te bahuvaktranetram
 mahābāho bahubāhūrupādam
 Bahūdaram bahudamṣṭrākārālam
 drṣṭvā lokāḥ pravyathitāstathāham

Your gigantic form, O mighty armed!, consists of many mouths and eyes, many arms, thighs and feet, many bellies; it is terrible with many tusks. Looking at this form the world is awe-struck and so I am.

नभःस्पृशं दीप्तमनेकवर्णं
 व्यात्ताननं दीप्तविशालनेत्रम् ।
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
 धृतिं न विन्दामि शमं च विष्णो ॥२४॥

Nabhahṣprśam dīptam anekavarṇam
 vyāttananam dīptaviśālanetram

Dr̥ṣṭvā hi tvām pravyathitāntarātmā
dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

Your form is spread all over the space. It is splendorous, multicoloured, its mouth wide open and eyes lustrous and broad. Looking at You in this state, my mind is bewildered. I find neither steadiness nor peace, O omnipresent!

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास

॥२५॥

Damṣṭrākarālāni ca te mukhāni
dr̥ṣṭvaiva kālānalasannibhāni
Diśo na jāne na labhe ca śarma
prasīda Deveśa jagannivāsa

On just looking at Your faces resembling the world-consuming fire and ferocious with tusks I fail to understand anything. I don't find peace. O Lord of gods! O abode of the universe! shower Your kindness.

अमी च त्वा धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ
सहास्मदीयैरपि योधमुख्यैः

॥२६॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

Amī ca tvā dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasamghaiḥ
Bhīṣmo droṇaḥ sūtaputrastathāsau
sahāsmadīyairapi yodhamukhyaiḥ

Vaktrāṇi te tvaramāṇā viśanti
damṣṭrākarālāni bhayānakāni
Kecid vilagnā daśanāntareṣu
saṁdṛśyante cūrṇitairuttamāṅgaiḥ

All these sons of Dhṛtarāṣṭra, together with a multitude of kings are entering within You. Bhīṣma, Droṇa and this Karṇa (son of charioteer) along with the chief soldiers belonging to our camp are going into Your awesome mouths terrific with tusks. Some are seen caught between the teeth and their heads being crushed to powder.

G.V. The rush of Duryodhana and company toward KṚṢṆA is not due to their devotion. KṚṢṆA is pulling them into his mouth as an act of destruction.

Note : There is no verb in verse 26. It should be read with first half of the verse 27. There is a verb. One and half verses together have two objects - 'tva' and 'vaktrāṇi'. Therefore 'tva' is connected with the first half of the verse 26 and 'vaktrāṇi' with the second half. Both the objects go with the verb *viśanti* separately.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति

॥२८॥

Yathā nadīnām bahavo'mbuvegāḥ
 samudramevābhimukhā dravanti
 Tathā tavāmī naralokavīrā
 viśanti vaktrāṇyabhivijvalanti

As scores of torrents of rivers speed toward the ocean
 so do these heroes of the human world rush into your
 inflamed mouth.

यथा प्रदीप्तं ज्वलनं पतङ्गा
 विशान्ति नाशाय समृद्धवेगाः ।
 तथैव नाशाय विशान्ति लोका-
 स्तवापि वक्त्राणि समृद्धवेगाः ॥२९॥

Yathā pradīptam jvalanam patangā
 viśanti nāśāya samṛddhavegāḥ
 Tathaiva nāśāya viśanti lokās
 tavāpi vaktrāṇi samṛddhavegāḥ

As moths rush in a great speed into a blazing fire to
 perish there so do these people into Your mouth with
 a great speed to perish there.

G.V. 'Rush to Your mouth' means the Lord is pulling them into His
 mouths in a high speed.

लेलिह्यसे ग्रसमानस्समन्ता-
 ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
 तेजोभिरापूर्य जगत्समग्रं
 भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

Lelihyase grasamānaḥ samantāl-
 lokān samagrān vadanairjvaladbhiḥ

Tejobhirāpūrya jagat samagran
bhāsastavogrāḥ pratapanti viṣṇo

O Omnipresent! Your blazing mouths are devouring all the worlds from all sides. You are licking Your lips and their surroundings. Your piercing radiance spreads its light everywhere and scorches the entire world.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

Ākhyāhi me ko bhavān ugrarūpo
namo'stu te Devavara prasīda
Vijñātumicchāmi bhavantam-
ādyam na hi prajānāmi tava pravṛttim

Please tell me. Who are You in this terrific form? O Supreme GOD! I bow my head to You. Please. I want to know You - the first principle. I just do not know the rationale or wisdom behind Your actions.

G.V. Arjuna knows KṚṢṆA and the meaning of His Viśvarūpa, but a little. He desires to know more. Hence the submission.

श्रीभगवानुवाच-

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो ।
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

Śrī Bhagavān uvāca

Kālo'smi lokakṣayakṛt pravṛddho

lokān samāhartumiha pravṛttah

Ṛte'pi tvām na bhaviṣyanti

sarve ye'vasthitāḥ pratyānīkeṣu yodhāḥ

I am Kāla i.e. fully virtuous, subject the world to the bondage, awaken it, drive it. I destroy the world. I am infinite spacially and temporally. I am here now to destroy people in war. All the warriors, except you and other sons of Pāṇdu, Aśvathāman, Kṛtavarma and Kṛpa* arrayed in the opposing armies will cease to exist.

G.V. 1) The word 'Kāla' in the verse conveys many aspects of the Lord.

(1) What binds is Kāla. Lord KṚṢṂA binds finite souls to a series of births, deaths and miseries.

(2) What destroys is Kāla. HE destroys the universe.

(3) What knows is Kāla. Lord KṚṢṂA is omniscient.

(4) What drives is Kāla. Lord KṚṢṂA impels everyone and everything to activities.

(5) What grants the wishes is Kāla. Lord KṚṢṂA grants the wishes of devotees.

(II) 'Ṛte-api' means this:

Apih dharmādisamuccaye. Dharmādipancapāṇḍvān
AśvathāmaKṛtavarmaKṛpamsca vinā ityarthah

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून् भुंक्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन्

॥३३॥

Tasmāt tvamuttiṣṭha yaśo labhasva
 jītvā śātrūn bhuñkṣva rājyaṁ samṛddham
 Mayaivete nihatāḥ pūrvameva
 nimittamātraṁ bhava Savyasācin

Therefore stand up; conquer enemies; earn fame; enjoy a prosperous kingdom; these are slain already by ME alone. O Savyasācin! (who can shoot arrows and wield weapons by left hand too) just be a pretext.

G.V. (1) In Chapter 2.6 Arjuna expressed his doubt about victory in the war. To this, KRṢṢṢA had said that even defeat would be gainful as it would elevate the loser to heaven.

Now KRṢṢṢA rules out any possibility of defeat.

(2) Already slain! This means their death is certain and just round the corner; their life-span stands snatched away.

Note: Snatching away one's lifespan is a phenomenon that does not come under the ambit of generally observable affairs of the world. Bhagavadgīta has mentioned a number of such phenomena.

(3) The actual destroyer is KRṢṢṢA Himself. He destroys staying within Arjuna. Therefore Arjuna is only a pretext.

द्रोणं च भीष्मं च जयद्रथं च
 कर्णं तथाऽन्यान्पि योधवीरान् ।
 मया हतांस्त्वं जहि मा व्यथिष्ठा
 युध्यस्व जेताऽसि रणे सपत्नान्

॥३४॥

Droṇaṁ ca Bhīṣmaṁ ca Jayadrathaṁ ca
 Karṇaṁ tathānyānapi yodhavīrān
 Mayā hatāṁstvaṁ jahi mā vyathiṣṭhā
 yudhyasva jetāsi raṇe sapatnān

You slay Droṇa, Bhīṣma, Jayadratha, Karṇa and other heroic soldiers already killed by ME. Don't worry. You will conquer the enemies in the battle.

G.V. Droṇa, Bhīṣma etc have extraordinary reasons to remain unconquered. Droṇa is an exalted teacher of martial arts. Bhīṣma is blessed with the boon of choosing his death. Jayadratha is blessed by his father. Karṇa is stronger with the weapon Śakti he got from Indra. True. But KṚṢṆA can kill them. Therefore HE inspires Arjuna to undertake war.

सञ्जय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाऽह कृष्णं

सगद्गदं भीतभीतः प्रणम्य

॥३५॥

Sanjaya uvāca

Etacchrutvā vacanaṁ keśavasya

kṛtāñjalirvepamānaḥ kirīṭī

Namaskṛtvā bhūya evāha kṛṣṇaṁ

sagadgadaṁ bhītabhītaḥ praṇamya

On hearing these words of Keśava (KṚṢṆA) the trembling Kirīṭin folded his hands and bowed down. The awe-stricken Arjuna prostrated again and said, with a choked voice to KṚṢṆA.

Note : The seeing of Viśvarūpa and the words of KṚṢṆA made Arjuna realize the awful greatness of KṚṢṆA in a very big measure. This made him bow down to KṚṢṆA spontaneously. The choking of voice was due to awe.

अर्जुन उवाच-

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।

रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः

॥३६॥

Arjuna uvāca

Sthāne Hṛṣikeśa tava prakīrtyā
Jagat prahr̥ṣyatyanurajyate ca
Rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṁghāḥ

O Hṛṣīkeśa! – the master of sense organs – that the world rejoices and gets thrilled and gets fond of You on account of Your magnificence, that fear-stricken demons run helter skelter and that all accomplished *yogins* prostrate to You is but right.

Note: KṚṢṂA is the master of sense organs because HE is the impeller of them.

कस्माच्च ते न नमेरन् महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत्

॥३७॥

Kasmācca te na nameran Mahātman
garīyase Brahmaṇo'pyādikartre
Ananta Deveśa jagannivāsa
tvamakṣaram sadasat tatparam yat

O Great Soul! why don't they bow down to You- greater than four faced Brahman, the first creator? (the greatest,

the father of fourfaced Brahman at the first leg of creation). They have all the reasons to bow down to You. O infinite! O Lord of gods! O abode of the world! You are the one distinct from all *sat* and *asat*. You are eternal.

G.V. In the address '*Mahātman*' '*Maha*' means full measure. *Ātman* means one endowed with the ability of reach, to take in, to enjoy the objects and to remain in existence eternally. Therefore '*Mahātman*' means the soul who has the said abilities in full measure.

त्वमादिदेवः पुरुषः पुराणः

त्वमस्य विश्वस्य परं निधानम् ।

वेत्तासि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप

॥३८॥

Tvamādidevaḥ puruṣaḥ purāṇas-

tvamasya viśvasya paraṁ nidhānam

Vettāsi vedyam ca paraṁ ca dhāma

tvayā tataṁ viśvamanantarūpa

O Lord of infinite form, You are the first of gods, the primal person; the supreme resting place of the world; the omniscient; to be known by all; the effulgence par-excellence; the universe is pervaded by You.

G.V. (1) The phrase "*tvayā tataṁ viśvam*" in the verse is the repetition of "*nāntam na madhyam na punastavādim paśyāmi viśveśvara viśvarūpa*" (verse 16)? No. The import is different. The statement in the verse 16 does not necessarily imply the omnipresence of KṚṢṆA. It just means the inability of Arjuna to see the finitude of KṚṢṆA if at all it is real.

The phrase in this verse means the infinite pervasion of KṚṢṆA.

(2) The same phrase in this verse is a reiteration of 'Dyāvāpṛthivyoridamantaram hi vyāptam tvayaikena dīśasca sarvāḥ' in the verse 20?

True. Arjuna intends, by this repetition, to convey that he means the infinitude spacially, temporally and by excellences of KṚṢṆA without a grain of doubt.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते

॥३९॥

Vāyuryamo'gnir varuṇaḥ śaśāṅkaḥ

prajāpatistvaṁ prapitāmahaśca

Namo namastestu sahasrakṛtvah

punaś ca bhūyo'pi namo namaste

(1) You are Vāyu, Yama, Agni, Varuṇa, Cāndra (moon) and Prajāpati; You are the grandsire. My salutations to You one thousand and one times. Salutation to You again and again; salutations, salutations.

Note: Lord KṚṢṆA i.e. Parabrahman is the source of the strength of all gods. Hence HE is Vāyu, Yama etc. See chapter 15. Verses 12-15.

(2) Vāyu. Vā+Āyu. Vā= strength. Āyu= knowledge. Therefore by Vāyu Arjuna means KṚṢṆA is the embodiment of strength and knowledge.

Yama = who has kept away blemishes.

Agni= Ag+Ni. Ag= motionless. ni= mover. Therefore Agni means mover of the world which cannot move by itself.

Varuṇa : One who takes into his fold. KṚṢṂA takes devotees into his fold.

Śaśāṅka : Śa = Pleasure. Śa, Śa=fullness of pleasure, Anka= marked. Therefore Śaśāṅka means one marked or distinguished with fullness of pleasure.

Prajāpati = The guardian of people or subjects.

नमः पुरस्तादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं

सर्वं समाप्नोषि ततोऽसि सर्वः

॥४०॥

Namaḥ purastādatha pṛṣṭhastaste

namo'stu te sarvata eva sarva

Anantavīryāmitavikramastvaṁ

sarvaṁ samāpnoṣi tato'si sarvaḥ

Salutations to You in front, at Your back; O Perfect!
Salutations to You from all directions. Your strength
is infinite. Your exploits are infinite. You pervade
(permeate) everything and therefore You are Sarva
(everything)

G.V. "*Sarvaṁ khalu idaṁ Brahma*" – is a statement in Chāndogya Upaniṣad 3.14.1. This means : the entire world is Brahman. In the light of this, the statements '*tvamasya viśvasaya paraṁ nidhānam*' (11.38) '*tvayā tatamidaṁ viśvam*' (11.38) etc are untenable?

The statement "*sarvaṁ samāpnoṣi tato'si sarvaḥ*" answers this question.

You pervade the entire universe from within and without. Therefore You are Sarva. In the light of this interpretation the word '*sarva*' in the said Chāndogya statement and in the statement "*Puruṣa evedam*

sarvam" in *Puruṣasūkta* and in other places means all-pervading. Therefore the *upaniṣdic* or *vedic* averment means: this Brahman, this *puruṣa* pervades the entire world. The *vedic* or *upaniṣadic* averment never means the world itself is Brahman.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वाऽपि ॥४१॥

यच्चापहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।

एकोऽथ वाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

Sakheti matvā prasabham yaduktam

he Kṛṣṇa he Yādava he sakheti

Ajānatā mahimānam tavedam

mayā pramādāt praṇayena vāpi

Yaccāpahāsārthamasatkrto'si

vihāraśayyāsanabhojaneṣu

Eko'thavāpyacyuta tatsamakṣam

tat kṣāmaye tvāmahamaprameyam

Being ignorant of this greatness of Yours, thinking of You as friend You were called by me Ye KṚṢṆA, Ye Yādava, Ye friend inadvertently or out of affection. Besides, O declineless! You inspire all actions of all or drive everyone to activities. You of this greatness were treated lightly or looked down in jest on the occasions of play, lying down, sitting together and meals. Now I beg the incomprehensible thee to pardon me.

G.V. Acyuta = One who never suffers any decline in his excellences.

Eka = Supreme par excellent. This, by implication, means KṚṢṆA never deserved any low or indifferent treatment. In this word E = means alone or without assistance. 'ka' means does or inspires one to do. The two letters together mean one who does the work without anybody's assistance or make others do the work. Hence the meaning 'supreme' is drawn.

पिताऽसि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभाव

॥४३॥

Pitāsi lokasya carācarasya

tvam asya pūjyaśca gururgarīyān

Na tvatsamo'styabhyadhikaḥ kuto'nyo

lokatraye'pyapratimaprabhāva

O matchless prowess! You are the father of this world of moving and unmoving elements, and therefore are worshipworthy; are the great Guru. None is Your peer; where is the room for a greater one?

तस्मात्प्रणम्य प्रणिधाय कायं

प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम्

॥४४॥

Tasmāt praṇamya praṇidhāya kāyam

Prasādaye tvāmahamīśamīḍyam

Piteva putrasya sakheva sakhyuḥ
Priyaḥ priyāyārhasi deva soḍhum

Therefore, I prostrate before YOU praised by all and Lord of all, do obeisance to Your feet and seek your grace – O Lord. YOU, my beloved!, kindly bear with the offences of me-Your loved one like a father does with the offences of his son and like a friend does with the offences of his friend.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास

॥४५॥

Adṛṣṭapurvaṁ hr̥ṣito'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
Tadeva me darśaya deva rūpam
prasīda deveśa jagannivāsa

O Lord! I am joyous on seeing Your figure (form) that has never been seen before. At the same time my heart is shaken in fear. O Lord of gods! O abode of the worlds! Kindly grace me, show the same old form.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तैनेव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते

॥४६॥

Kirīṭinaṁ gadinaṁ cakrahastam
icchāmi tvāṁ draṣṭumahaṁ tathaiva

Tenaiva rūpeṇa caturbhujena
sahasrabāho bhava Viśvamūrte

I wish to see you as before now, with the crown on your head; mace and disc on your hands. O possessor of thousands of arms! and that of all the forms! assume the same old form of four arms.

श्रीभगवानुवाच—

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम्

॥४७॥

Śrībhagavān uvāca

Mayā prasannena tavārjunedaṁ
rūpaṁ paraṁ darśitamātmayogāt
Tejomayaṁ viśvamanantamādyam
yan me tvadanyena na dṛṣṭapūrvam

O Arjuna! this supreme form is shown to you by ME out of pleasure, through my innate power. This form is a fund of luminosity, is perfect, infinite and primal. This has never been seen before by anybody save you.

Note: “*tvadanyena na dṛṣṭapūrvam*”. This literally means none other than Arjuna has ever seen Viśvarūpa of GOD. But this is not the spirit. Many have seen Viśvarūpa according to Mahābhārata. Therefore G.V. says : The phrase means : (1) Not seen by persons lower in hierarchy than Arjuna.

(2) Lower persons have seen too; but not all the dimensions seen by Arjuna.

(3) Arjuna is the incarnation of Indra. Therefore that Viśvarūpa is seen by Indra is also suggested.

Viśvarūpa is described as *para*. This means supreme. Supremacy is not confined to Viśvarūpa. The learned gods like fourfaced Brahman, Mukhyaprāṇa see supremacy in all the incarnations of GOD. This description is from the angle of not so well enlightened persons. They understand supremacy in some forms of GOD and do not in some other forms.

न वेदयज्ञाध्ययनैर्न दानै-

र्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर

॥४८॥

Na vedayajñādhyanairna dānair-

na ca kriyābhirna tapobhirugraiḥ

Evam rūpaḥ śakya ahaṁ nṛloke

draṣṭum tvadanyena Kurupravīra

O valorous of the Kuru (dynasty)! I of this dimension can never be seen by anybody except you in this world of human beings. Can never be seen by means of mere studying Vedas and performing sacrifices; nor by offerings; nor by observances; nor by severe panances.

G.V. "can never be seen by anybody except you". Here anybody means persons lower than Arjuna in hierarchy; 'can never be seen' means can never be seen as much as by Arjuna. The apparent meaning of the phrase "can never be seen by anybody except you" is contrary to the statement in verse 20. (The statement is : "On seeing this marvelous and ferocious form of You all the three worlds are fear-stricken and disoriented".)

Note : The word '*lokatrayam*' in the verse 20 means sentient beings higher than Arjuna in the hierarchy in the light of the interpretation given in G.V. on the verse 48.

मा ते व्यथा मा च विमुढभावो
 दृष्ट्वा रूपं घोरमीदृङ् ममेदम् ।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥४९॥

Mā te vyathā mā ca vimūḍhabhāvo
 dr̥ṣṭvā rūpaṁ ghoramīdṛṅ mamedam ।
 Vyapetabhīḥ prītamanāḥ punastvaṁ
 tadeva me rūpamidam prapaśya

Don't be fear stricken and agitated; don't be bewildered on seeing this terrific form of mine. You see again that very same form, seen before, of mine without fear, with a pleasure-filled mind.

सञ्जय उवाच—

इत्यर्जुनं वासुदेवस्तथोक्त्वा
 स्वकं रूपं दर्शयामास भूयः ।
 आश्वासयामास च भीतमेनं
 भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

Sanjaya uvāca

Ityarjunaṁ Vāsudevastathoktvā
 svakaṁ rūpaṁ darśayāmāsa bhūyaḥ
 Āśvāsayāmāsa ca bhītamenam
 bhūtvā punaḥ saumyavapurmahātmā

Having said thus to Arjuna, Vāsudeva showed his form - KṚṢṂA (incarnation) again. The Great Soul (KṚṢṂA), assuming the pleasant form again, comforted the terrified Arjuna.

अर्जुन उवाच-

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

Arjuna uvāca

Dr̥ṣṭvedam mānuṣam rūpam tava saumyam Janārdana

Idānīmasmi samvṛttaḥ sacetāḥ prakṛtiṁ gataḥ

O Janārdana, now on seeing this gracious human form of Yours I have become composed and am restored to my normal nature.

श्रीभगवानुवाच-

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

Śrībhagavān uvāca

Sudurdarśamidam rūpam dr̥ṣṭavānasi yanmama

Devā apyasya rūpasya nityam darśanakāṅkṣiṇaḥ

This Viśvarūpa of Mine which you have seen can be seen with a very hard endeavor. Even gods are ever eager to see this form.

G.V. (1) This form seen by you and by ever eager gods can be seen with a very hard endeavor only.

(2) Some can see it easily.

(3) This Viśvarūpa is shown to make Arjuna understand that he is only a pretext in destroying enemies.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

Nāham vedairna tapasā na dānena na cejyayā
śakya evamvidho draṣṭum dṛṣṭavānasi mām yathā

I of this type which you have seen cannot be seen by means of pursuit of Vedas; nor through penances; nor through offerings; nor through worships.

भक्त्या त्वनन्यया शक्य अहमेवविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

Bhaktiā tvananyayā śakya ahamevamvidho'rjuna

Jñātum draṣṭum ca tattvena praveṣṭum ca Parantapa

O Arjuna, the vanquisher of enemies! I of this type can be comprehended and can be seen correctly by means of unswerving devotion. This devotion alone is the means to secure proximity to ME.

G.V. Praveśa = entry into KRṢṂA. This means *sāyujya*.

Note: *Sāyujya* is a type of liberation. The achievers of this liberation enjoy a very close proximity to GOD.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

Matkarmakṛṇmatparamo madbhaktaḥ sangavarjitah

Nirvairah sarvabhūteṣu yaḥ sa mām eti Pāṇḍava

He who does various activities to earn MY grace, who knows ME as the supreme GOD, who is devoted to ME without attachment to the fruits of action and who is free from enmity to all creatures, attains ME, O Pāṇḍava.

CHAPTER - XII

अर्जुन उवाच-

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

Arjuna uvāca

Evam satatayuktā ye bhaktāstvām paryupāsate

Ye cāpyakṣaramavyaktam teṣām ke yogavittamāḥ

Of the devotees - (1) who worship You as stated in the previous verse (11.55) with a ceaseless engagement in *dhyānayoga* and *karmayoga* and (2) who worship *Avyakta* i.e. Goddess Lakṣmī, known as *Akṣara* who are the better learned in the discipline of *yoga* – the path of liberation?

G.V. Relevance of the question :

(1) Some vedic statements assert that the worship of GOD (KṚṢṂA, VIṢṂU) alone is the path of liberation. Some other inform that the worship of Goddess Lakṣmī also leads to liberation. Seekers are likely to get confused. Arjuna seeks clarification on behalf of such seekers.

(2) The verse “antavattu phalam teṣām” (7.23) has addressed this issue. Therefore there is no room for confusion to the readers of BG?

No. There is room for confusion. The said verse says that the worship of other gods gives transient fruits. The reader of this verse (7.23) knows the distinction between Goddess Lakṣmī and other lower gods.

Lakṣmī, according to Śruti “catuṣkapardā yavatih supeśa.....” R̥gveda - 10.114.3, is eternally youthful, much more enlightened than other gods and worshipped by them. In the light of this, he applies the assertion in the verse 7.23 to gods other than Lakṣmī. Thus the mediocre is confused.

(3) The *adjective *Akṣara* (which means imperishable) to *Avyakta* is meant to show a distinction between Lakṣmī and other lower gods. Their bodies are perishable while that of Lakṣmī is not.

* **Note:** This adjective indicates the above stated observations in G.V.

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

Śrībhagavān uvāca

Mayyāveśya mano ye mām nityayuktā upāsate

Śraddhayā parayopetāste me yuktatamā matāḥ

In my opinion, they, who immerse their mind in ME and worship ME with a ceaseless engagement in *dhyānayoga* and *karmayoga* and are endowed with superlative faith in ME, are the best *yogins* (the practioners of yoga).

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

Ye tvakṣaramanirdeśyamavyaktaṁ paryupāsate

Sarvatragamacintyaṁ ca kūṭasthamacalaṁ dhruvam

Sanniyamyendriyagrāmam sarvatra samabuddhayaḥ
Te prāpnuvanti māmeva sarvabhūtahite ratāḥ

The principle of *Śrī* i.e. Lakṣmī, is *Akṣara* (as she has imperishable body); is beyond words (because of its subtleness); its name is *avyakta* (because it is not well understood and is the presiding deity of primordial nature – the material cause of the world); is omnipresent; is not contemplable (because of the huge volume of virtues), is present in space; (as its presiding deity) is unswerving (from its position); is without malady or disquiet.

Those who worship this *Avyakta*, restraining all the senses, being even-minded with regard to everything, being interested in the welfare of all creatures, they attain ME indeed.

G.V. Worshippers of *Avyakta* i.e. *Śrī* attain liberation according to śrutis. True. But the *upāsanā* (worship) of *Śrī* is extremely arduous. *Upāsanā* of GOD (KṚṢṆA) is not. Therefore those who choose the *upāsanā* of KṚṢṆA are at a higher level. Verses 3-7 explain this.

क्लेशोऽधिकतरस्तेषामव्यक्तास्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते

॥५॥

Kleśo'dhikatarasteṣānavyaktāsaktacetasām

Avyaktā hi gatirduḥkham dehavadbhiravāpyate

To them who are interested in the *upāsanā* of mere *Avyakta* i.e. *Śrī* hardships are greater. The path of reaching the GOD thro the *upāsanā* of *Avyakta* would be reached by the embodied souls after suffering severest difficulties.

(b) Worship of Lord Hari together with other gods with the view that other gods are dependent on HARI and are members of HIS family.

(3) Upāsate : This word is significant. The word *pari* – *upāsate* in the verse 3 states the way of worship of Śrī. Here *pari* means : (1) Severe restraint on senses, (2) Very high degree of even-mindedness with regard to everything. (3) Interest in the welfare of all creatures. (4) Unswerving knowledge that Lord HARI is higher than Śrī.

Therefore worship of Śrī is *pari-upāsana*. Worship of Hari is *upāsana*. A very arduous effort is required to earn the grace of Śrī. HARI bestows His grace with easier efforts.

(4) The expression '*ananyayoga*' has a connotation : Worship of Lord HARI, Śrī, four faced Brahman and other gods with the knowledge that Lord HARI is the head and Śrī and others are the dependent members of his family.

(5) If Lord HARI is worshipped together with Śrī both bestow their grace, and this culminates in earlier liberation.

Worship of Śrī separately is a long drawn process before the accrual of the desired result. It is : (1) A little worship of Lord HARI at the beginning, (2) then, separate worship of Śrī for a very long time, (3) then, again, worship of Lord HARI together with Śrī without break for a good length of time. This process delays liberation.

"Śrī would be greatly pleased, when worshipped together with Viṣṇu" says *Paramaśruti* quoted by Madhvācārya in his *Gītātāparyanirṇaya*.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

Mayyeva mana ādhatsva mayi buddhim niveśaya

Nivasiṣyasi mayyeva ata ūrdhvam na saṁśayaḥ

Concentrate your mind on ME (meditate upon ME).
Focus your buddhi (faculty of learning) on ME.
Thereafter you reside in ME alone. No doubt.

G.V. Residing in GOD means attaining a state of enjoyment of bliss without a touch or an iota of grief.

* * * *

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाऽप्तुं धनञ्जय ॥९॥

Atha cittam samādhātum na śaknoṣi mayi sthiram
Abhyāsayogena tato māmichchāptum Dhananjaya

O Dhananjaya! if you are unable to fix your mind firmly on ME you should have a strong will to attain ME through the repeated practice of concentrating your mind on ME.

G.V. *Abhyāsayoga* is the means of meditation on GOD thro the method of *pratyāhāra*.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥१०॥

Abhyāse'pyasamartho'si matkarmaparamo bhava
Madarthamapi karmāṇi kurvan siddhimavāpsyasi

If you are unable to practice meditation do deeds which please ME. You will reach the goal doing deeds aimed at pleasing ME.

G.V. *matkarma* is *japa*, *arcana* etc aimed at reaching ME (KṚṢṂA). If this is the mainstay of one's life he is *matkarmaparama*.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

Athaitadapyaśakto'si kartum madyogamāśritaḥ
Sarvakarmaphalatyaḡam tataḥ kuru yatātmavān

If you are unable to do even this, take the route of *madyoga*. i.e. dedicating deeds performed to worship other gods to ME. Then control your mind and renounce the fruits of all the deeds.

G.V. (1) All deeds become *vaiṣṇava* when dedicated to KṚṢṆA at the end. Dedication of deeds with the intention of making them *vaiṣṇava* is *madyoga*.

(2) Everyone should worship KṚṢṆA by all means. This is the import of verses 10, 11.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद् ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥१२॥

Śreyo hi jñānamabhyāsājñānād dhyānam viśiṣyate
Dhyānāt karmaphalatyāgastyāgācchāntirananantaram

Enlightenment is higher than ignorant practice. Enlightened meditation aimed at fruits is higher than mere enlightenment. Meditation coupled with the renunciation of fruits of deeds is higher than fruit-oriented meditation. Liberation is the immediate result of this meditation.

G.V. Dhyāna results in realisation of GOD. Liberation is the fruit of realisation.

* * *

Intro : G.V. KṚṢṆA's promise of liberation to qualifying souls and qualifying factors are stated in verses 6 and 7. KṚṢṆA elaborates them in the following verses.

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१३॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥

Adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca
Nirmamo nirahamkāraḥ samaduḥkhasukhaḥ kṣamī

Santuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ
Mayyarpitamanobuddhiryo madbhaktaḥ sa me priyaḥ

He-who does no harm to any being, protects one from miseries after showing their sources, is compassionate, claims no liberty on anything, is not proud of virtues that do not exist in him, is even-minded in sorrow and pleasure, is tolerant, is ever contented, pursues the path of enlightenment – karma and meditation, has withdrawn his mind from objects of pleasure, has firm knowledge of realities without a touch of suspicion of invalidity, has dedicated his mind and knowledge to ME, is devoted to ME-is dear to ME.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यस्स च मे प्रियः ॥१५॥

Yasmānnodvijate loko lokānnodvijate ca yaḥ

Harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ

That devotee-who causes no fear to anybody, nor gets agitated by anybody, is free from the attitude of committing unrighteous acts out of intoxication, is free from anger, fear and agitation-is dear to ME.

G.V. (1) *Harṣa* = *Madādadharmāya manahpravṛttiḥ*. A tendency to commit unrighteous acts out of intoxication for the sake of pleasure.

(2) *Sa ca me priyah*. Here the word 'bhaktah' should be brought forward from previous verse; be read after ca. The sentence is : "sa ca bhaktah me priyah".

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तस्स मे प्रियः ॥१६॥

Anapeksaḥ śucirdakṣa udāsīno gatavyathaḥ
Sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ

That devotee of MINE- who is free from wants except GOD's love*, is clean both internally and externally, is cute in performing the acts aimed at earning the grace of GOD, is disinterested in worldly matters, is not affected when harmed by others, (1) renounces all activities unacceptable to Viṣṇu. (2) renounces attachment to activities (3) renounces yields of activities (4) dedicates all activities to GOD- is dear to ME.

* G.V. : *Bhagavatprītyanyatra kvāpi apekṣāhīnaḥ*

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यस्स मे प्रियः ॥१७॥

Yo na hr̥ṣyati na dveṣṭi na śocati na kāṅkṣati
Śubhāśubhaparityāgī bhaktimān yaḥ sa me priyaḥ

That devotee is dear to ME who never rejoices, never hates, never grieves, never desires and indifferent to auspicious and inauspicious.

G.V. Indifference to auspicious is not universal. GOD-related knowledge, devotion, renunciation of mundane affairs, GOD's grace, liberation are to be pursued with perseverance.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥१९॥

Samah śatrau ca mitre ca tathā mānāpamānayoh
Śītoṣṇasukhaduḥkheṣu samah saṅgavivarjitah

Tulyanindāstutirmaunī santuṣṭo yena kenacit
Aniketaḥ sthiramatirbhaktimān me priyo narah

He is the dear person to ME who is alike (not attached) to foe and friend; to situations of honour and humiliation; to situations of cold and heat, pleasure and pain; is not attached to fruits of actions, who sees blame and praise on the same footing, is contented with whatever comes his way, is abodeless and believes firmly that GOD alone is the abode, whose knowledge is not disturbed by fallacious logic and is devoted.

G.V. Samah : Neither elated nor depressed

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

Ye tu dharmyāmṛtamidaṁ yathoktaṁ paryupāsate
Śraddadhānā matparamā bhaktāstetīva me priyāḥ

These (above stated) virtues are the instruments of worshipping DHARMA i.e. VIṢṆU and accomplishing liberation. They who pursue these virtues, as detailed above, who have unshakable faith in ME, who believe

in MY supremacy and devoted to ME are very dear to ME.

G.V. (1) This verse is a summing up of this chapter.

(2) Dharma means one who upholds or that which upholds. VIṢṆU upholds his devotees. Therefore HE is DHARMA. Virtues are '*dharmya*' as they are instruments of worshipping VIṢṆU.

(3) They are *amṛta* as they are instruments of accomplishing liberation.

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CHAPTER - XIII

G.V. The second chapter stated the essential nature of finite souls (verses 12 to 30). It also stated the means of realizing GOD. Chapters 7 to 12 have stated the essential nature of GOD elaborately. It also stated *kṣetra* – the places where GOD is present. This chapter sums up all of them to facilitate a better understanding.

अर्जुन उवाच—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥१॥

Arjuna uvāca

Prakṛtiṁ puruṣaṁ caiva kṣetraṁ kṣetrajñameva ca

Etad veditumicchāmi jñānaṁ jñeyaṁ ca Keśava

O Keśava! I would like to know the following : the *prakṛti* – insentient and sentient, the finite soul, the *kṣetra*, the knower of *kṣetra*, the instruments of knowledge and the knowable.

Note : The meaning of the word *kṣetra* will be clear in the ensuing verses.

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥२॥

Śrībhagavān uvāca

Idam śarīram Kaunteya kṣetramityabhidhīyate

Etad yo veti tam prāhuḥ kṣetrajñamiti tadvidah

O son of Kunti! this *śarīra* - the Primordial Nature and its offshoots viz *mahat*, *ahaṅkāra*, five elements etc- is called *kṣetra*. He who knows this *kṣetra* is the knower of *kṣetra* – say the learned.

G.V. (1) Knowledge of GOD as *kṣetrajña* is essential for liberation. Hence the narration of *kṣetra*.

(2) *Kṣetra* means dwelling place. GOD dwells in Primordial Nature, *mahat*, *ahaṅkāra*, sense and action organs, elements etc. Hence these are called *kṣetra*.

(3) This *kṣetra* is better known as *śarīra* by learned. *śar* + *īra* is *śarīra*. *śar* derives from the root *ṣṛ* which means pain or affliction. Therefore *śar* means what causes affliction. *Kṣetra*, thro its product – the mortal body - causes affliction to the embodied soul. Therefore it is *śar*. *īra* means what is moved or impelled. This *kṣetra* is moved or impelled by GOD. Therefore it is *īra*.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम

॥३॥

Ksetrajñam cāpi mām viddhi sarvakṣetreṣu Bhārata

Kṣetrakṣetrajñayor jñānam yat tajjñānam matam mama

O descendent of Bharata! understand ME as *Kṣetrajña* dwelling in all *kṣetras*. Knowledge of *kṣetra* and *Kṣetrajña* is the pre-eminent knowledge in my opinion.

G.V. Finite souls do know *kṣetra*, but a little. KRṢṢṢA knows *kṣetra* on all fours. Therefore HE should be understood as *Kṣetrajña*. This understanding raises one to the exalted position i.e. liberation.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥४॥

Tat kṣetram yacca yāḍṛk ca yadvikāri yataśca yat
Sa ca yo yatprabhāvaśca tat samāsenā me śṛṇu

Hear briefly from ME about this *kṣetra* : (1) Its nature, varieties, modifications and (2) the force that impels it, the nature of that force and it's prowess and influences.

G.V. The spirit of the imperative 'hear' is instruction to be loyal and devoted to that force after learning about it.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥५॥

Rṣibhirbahudhā gītām chandobhirvividhaiḥ pṛthak
Brahmasūtrapadaīścaiva hetumadbhirviniścitaiḥ

That (the *kṣetra* and the force that impels it) has been sung by sages variously with multiple varieties of *Mantras* and has been determined by the *Brahmasūtras* containing reasons.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥६॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥७॥

Mahābhūtānyahankāro buddhiravyaktameva ca
Indriyāṇi daśaikam ca pañca cendriyagocarāḥ

Ichhā dveṣaḥ sukhaṁ duḥkhaṁ samghātaścetanā dhṛtiḥ
Etat kṣetraṁ samāsenā savikāramudāhṛtam

The great elements (*prṥthivī, ap, tejas, vāyu, ākāśa*) the Ahamkāra and *Mahat, Buddhi*, Primordial Nature – the repository of *sattva, rajas* and *tamas*, ten plus one organs of action and sense, objects of sense organs. Desire, hatred, pleasure, pain, body, permeation of the faculty of sense, composure- *kṣetra* and their modifications are thus stated briefly.

G.V. (1) The presiding deities of kṣetra and their modifications must be known. Therefore they are stated below :

Prṥthvī – Dharā

Ap (Water) – Varuṇa

Tejas (fire) – Agni

Vāyu (air) – Marīci – son of Mukhyaprāṇa

Ākāśa – Ganeśa

Mahat – Brahmā

Ahamkāra – Śiva

Buddhi – Pārvatī

Avyakta – (Primordial Nature) Śrī

Manas – Indra, Aniruddha, Kāma, Skanda

Śrotra (ear) – Candra

Tvak (Sense of touch) – Marut – Son of Vāyu

Cakṣuṣ (eye) – Sun

Rasanā (tongue) – Varuṇa

Ghrāṇa (sense of smell) – Aśvins

Vāk (speech) – Agni

Hasta (Hands) – two maruts – sons of Vāyu

Pāda (foot) – *Yajna* and *Śambhu* – sons of *Śaci*, bestowed with a light prowess of *Viṣṇu*

Pāyu (anus) – *Yama*

Upastha (organ of procreation) – *Śiva*

Objects of sense organs (*rūpa*, *rasa*, *gandha*, *śparsa*, *śabda*) – five sons of *Śiva*

Icchā (desire) – *Śrī* and *Bhārātī*

Dveṣa (hatred) – *Kali* and *Dvāpara*

Sukha (pleasure) – *Mukhyaprāṇa*

Cetanā (permeation of sense) – *Śrī*

Dhṛti (courage - composure) – *Saraswatī* – *Bhārātī*

Samghāta (whole body) – *Jīva* (finite soul) residing in the body.

(2) The presiding deities are called *kṣetra* because the GOD dwells in them as impeller.

अमानित्वमदाम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥८॥

Amānitvamadambhitvamahimsā kṣāntirārjavam

Ācāryopāsanam śaucam sthairyamātmavinigrahaḥ

G.V. Of the six factors mentioned in the verse 4, three pertaining to *kṣetra* have been stated. The impelling FORCE, ITS essential nature and, ITS influence and prowess remain to be stated. Their comprehension requires a higher level of mental status. Verses 8-12 state this level.

Absence of self-praise, absence of hypocrisy, non-violence, tolerance, uprightness in thought, speech, action, serving the knowledgeable, external and internal

purity, firmness in the pursuit of prescribed path,
regulation of mind,

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥९॥

Indriyārtheṣu vairāgyamanahankāra eva ca

Janmamṛtyujarāvyādhiduḥkhadoṣānudarśanam

Indifference to the objects of sense, effacement of 'I do' attitude, the perception of harmful effects of birth, death, oldage, sickness and grief,

G.V. Anahamkāra : Absence of pride about the non-existent virtues of the self.

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१०॥

Asaktiranabhiṣvangaḥ putradāragṛhādiṣu

Nityam ca samacittatvam iṣṭāniṣṭopapattiṣu

Non-attachment to worldly things, desistence from very strong attachment to son, wife, house and the like, constant equanimity in the wake of all desirable and undesirable happenings,

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥११॥

Mayi cānanyayogena bhaktiravyabhicārīṇī

Viviktadeśasevitvamaratirjanasamsadi

Undeviating devotion to ME*, solitude, dislike for the assembly of people,

* G.V. Without ascribing any independence to ŚRĪ, four-faced Brahman and others.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१२॥

Adhyātmajñānanityatvaṁ tattvajñānarthadarśanam

Etajjñānamiti proktamajñānam yadatonanyathā

(1) Constancy in the knowledge of *Adhyātma* i.e. GOD, study of scriptures for the realisation of GOD-this, i.e. the twenty factors listed in verses 8-12, is the instrument of knowledge. Opposite of these is not. (2) Constancy in the knowledge of *Adhyātma* i.e. GOD, vision of the object (i.e. (VIṢṆU) of *tatvajñāna*, this is *jñāna*. Any other knowledge is not *jñāna*. Say the learned and scriptures.

Note: GV gives two interpretations to the word '*tatvajñānāsthādarśanam*' in the verse. (1) Aparokṣajñānāsthādarśanam. (2) Tatvajñānāsthasya = tatvajñānaviśayasya viśnoh darśanam = aparokṣajñānam.

G.V. The word *jñāna* in the second line of the verse means (1) instrument of vision and (2) vision. Perseverant pursuit of scriptures is the instrument of seeing GOD.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१३॥

Jñeyam yat tat pravakṣyāmi yajjñātvāmṛtamaśnute

Anādimat param brahma na sattannāsaducyate

them has all the organs – hand, foot etc. Thus HE is omnipresent with infinite forms; HE pervades the entire universe with a single form also.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं *सर्वहृच्चैव निर्गुणं गुणभोक्तृ च ॥१५॥

Sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam

Asaktaṁ sarvahr̥ccaiva nirguṇaṁ guṇabhokṭṛ ca

That Para Brahman perceives and helps others perceive all *indriyas* and their objects; HE does not have corporeal *indriyas*; nor HE has *indriyas* separable from HIM; HE is not attached to anything; destroys everything; is without *guṇas* – *sattva*, *rajas* and *tamas*; has all virtues.

G.V.* *Sarvabhṛt* is another reading. This means : supports everything.

Note - *Indriya* = Sense organ.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१६॥

Bahirantaśca bhūtānāmacaraṁ carameva ca

Sūkṣmatvāt tadavijñeyaṁ dūrasthaṁ cāntike ca tat

That Para Brahman is present within and outside all beings; it is stationary; it is moving everywhere; it is so subtle that it cannot be known; it is far far away; is nearest too.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१७॥

Avibhaktam ca bhūtesu vibhaktamiva ca sthitam

Bhūtabhartṛ ca tajjñeyaṁ grasiṣṇu prabhaviṣṇu ca

HE is within all the beings but without difference. But HE is within them with innumerable forms as if they are different. HE should be comprehended as preserver, devourer and creator of all the beings.

Note : GOD's innumerable forms are not mutually different. They are innumerable on account of the factor known as representative of difference. This representative is known as *viśeṣa*.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१८॥

Jyotiṣāmapi tajjyotistamasah paramucyate
Jñānam jñeyam jñānagamyam hr̥di sarvasya dhiṣṭhitam

HE is the light of lights; is beyond the reach of darkness; is the embodiment of enlightenment; is self-luminous, is goal of knowledge; is seated in the hearts of all – so stated in scriptures.

G.V. (1) Finite souls also are self-luminous, but their self-luminosity is dependent on GOD while that of GOD is independent.

(2) Jñānagamyam : To be reached by seekers in the state of liberation by means of GOD-realization.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१९॥

Iti kṣetram tathā jñānam jñeyam coktam samāsataḥ
Madbhakta etad vijñāya madbhāvāyopapadyate

Kṣetra, its modifications, instruments of knowing GOD, realisation of GOD and the goal of knowledge – are

thus stated briefly. My devotee, on knowing this, becomes eligible to abide with me.

G.V. (1) Verse 6 states *Kṣetra*. First half of the verse 7 states its modifications. The word '*jñāna*' in this verse means both knowledge and its instruments. The verses 8-11 and the word '*adhyātmajñānānityatvam*' in the verse 12 state instruments of knowledge. The word '*tatvajñānārtha darśanam*' states realization of GOD. Verses 13 to 18 describe the influence and prowess of GOD which is to be realised.

(2) In this chapter *jñāna* i.e. path of knowing *Parabrahman* is stated in verses 8-12; *Parabrahman* is stated in verse 13 and HIS prowess and influence are stated in verses 13 to 18.

Here is a query : After getting acquainted with the nature of *Parabrahman* one is likely to get interested in knowing the path of knowing *Parabrahman*. Therefore path of knowing *Brahman* should have been stated after describing the nature of *Parabrahman*?

Reply : True. But the verse 7 has stated the modifications of *kṣetra*; description of the path of knowing *Brahman* from the immediate next verse is to suggest the subsumption of the constituents or the elements of this path in the category of modifications of *kṣetra*.

Moreover the knowledge of the path of knowing *Parabrahman* is useful in the comprehension of the transcendental prowess and influence of *Parabrahman* described in the verses 13-18. Hence the reversal of the order of the verses.

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥२०॥

Prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi

Vikārāṁśca guṇāṁścaiva viddhi prakṛtisambhavān

(1) Learn that both *Prakṛti* and *Puruṣa* are primordial. And learn that modifications and properties i.e. *satva*, *rajas* and *tamas* originated from *Prakṛti*.

(2) Learn, *Prakṛti* = both sentient and insentient, and *Puruṣa* = finite souls and the Infinite are without beginning. Learn, modifications = desire, anger etc and the three *guṇās* originated from *Prakṛti* the material cause.

G.V. *Prakṛti* means twenty five principles detailed in the verse 6. *Vikāra* means all modifications of *Prakṛti* as detailed in verse. 7.

Thus the entire world of sentients and insentients which require to be impelled and moved by the Almighty are stated in this verse.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषस्सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२१॥

Kāryakāraṇakartṛtve hetuḥ prakṛtirucyate

Puruṣaḥ sukhaduḥkhānām bhoktṛtve heturucyate

The sentient *Prakṛti* (Durgā) and the insentient one are stated as driving forces of finite souls in getting enveloped with body and senses. GOD is stated as the driving force of them in experiencing pleasures and pains.

G.V. (1) The first half of the verse explains how modifications take shape out of *Prakṛti*.

(2) *Kārya* = body. *Kāraṇa* = senses. *Jīvasi* i.e. finite souls get enveloped with body together with senses. The sentient *Prakṛti* i.e. goddess Durgā one of the presiding deities of insentient *Prakṛti* causes the latter to shape into bodies and senses and causes them to envelop the finite souls.

(3) GOD impels finite souls to experience pleasure and pain.

(4) GOD does have a hand in finite souls getting bodies and senses. Similarly the sentient *Prakṛti* has a role in making finite souls experience pleasure and pain. But the role of *Prakṛti* in making finite souls experience pleasure and pain is feeble; while that in making them enveloped with body and senses is rather high. Hence the distinction in roles. Or the insentient nature transforms as body and senses. The finite soul experiences pleasure and pain.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥२२॥

Puruṣaḥ prakṛtistho hi bhuṅkte prakṛtijān guṇān

Kāraṇaṁ guṇasaṅgo'sya sadasadyonijanmasu

The finite soul bound by *Prakṛti* or residing in the body made of *Prakṛti* experiences its effects – pleasure and pain. This experience is unsublated*. Attachment to the three *guṇas* – *satva*, *rajas* and *tamas* is the cause of finite soul's birth in good and bad wombs.

G.V. (1) The first half of the verse reiterates what is said in the previous verse. Reiteration is an emphasis and this in turn rules out any chance of the said bondage being ostensible.

*(2) The indeclinable '*hi*' in the verse means to say that the said experience is unsublated. '*hi*' *iti nirbādhānubhava siddhatvam sūcayati*.

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२३॥

Upadraṣṭānumantā ca bhartā bhoktā Maheśvaraḥ

Paramātmeticāpyukto dehe'smin puruṣaḥ paraḥ

G.V. The trio of guṇas *satva*, *rajas* and *tamas* are stated causes of birth in good and bad wombs. This verse states that the GOD presides over and directs the three guṇas through *Cit prakṛti*

The Supreme Soul (Paramātmā) is the pre-eminent supervisor of everything; HE conducts everything as HE wills; HE nourishes everything; HE accepts the essence of everything; HE is the Almighty; HE is the one who resides together with *jīva* in this body.

G.V. In the verse 4 of this chapter a query is made about the mover of Kṣetra : - 'yataśca yat'.

This verse answers this question. The answer is : Paramātmā is the prime mover of this Kṣetra.

(1) *Upadraṣṭā* = Who stands above other gods and observes the functions of finite souls.

(2) *Anumantā* : Impels finite souls without any agitation because of HIS independence.

(3) *Maheśvara* : Omnipotent.

(4) *Bhoktā* : *Sarvakarmaphalasārabhuk* : accepts the essence of the fruits of all deeds.

Note: Here accepting is technical. The essence of everything and of all actions is GOD. Dedication of things and actions to HIM means a prescribed contemplation of HIM in things and actions. GOD accepts this contemplation of the devotee and bestows HIS grace on him. This acceptance is called *sārabhoga*.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैस्सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२४॥

Ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha
Sarvathā vartamāno'pi na sa bhūyo'bhijāyate

He who comprehends Puruṣa – Infinite and finite, *Prakṛti* – insentient and sentient and their essential characters will be emancipated, even if he swerves from the path of *dharma* inadvertently.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥२५॥

Dhyānenātmani paśyanti kecidātmānamātmanā

Anye sāmkhyaena yogena karmayogena cāpare

Some see GOD within their body by means of innate intellect with the aid of meditation. Some see GOD by means of vedic knowledge and meditation. Yet others see GOD by means of prescribed austerities and deeds,

G.V. (1) Those who are unable to meditate upon GOD directly take to the course of accomplishing the knowledge of GOD through the pursuit of Vedas and other scriptures They meditate thereafter.

(2) Those who are unable to pursue knowledge directly take to the path of austerities and gradually rise to the level of meditation.

Note : Pursuit of Vedas and other scriptures consistent with Vedas is a must for all seekers of GOD. The first category of seekers mentioned in the verse should be considered to have completed this pursuit in their previous births. This is suggested in G.V.

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२६॥

Anye tvevam ajānantaḥ śrutvānyebhya upāsate

Te'pi cātitarantyeva mṛtyuṃ śrutiparāyaṇāḥ

Others, who cannot comprehend GOD thus (through meditation, pursuit of Vedas and consistent

performance of prescribed deeds) listen to the teachings about GOD, comprehend HIM and ascend to the state of meditating upon HIM. These astute listeners also transcend the death i.e. the cycle of births and deaths.

G.V. After the word 'śṛtvā' the word 'matva' must be added. After meditation they see GOD.

The seekers of GOD listed in the previous verse are endowed with high quality intellect. There are seekers who are not endowed with a high quality intellect. They resort to the path of perseverant listening to the teachings about GOD and rise to achieve emancipation.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ

॥२७॥

Yāvat sañjāyate kimcit sattvaṁ sthāvarajangamam
Kṣetrakṣetrañāsamyogāt tad viddhi Bharatarṣabha

O best of Bharatas! you learn that any being - moving or unmoving - that comes into creation does so through the collaboration of 'citprakṛti' – Goddess Lakshmi and GOD.

G.V. This is the elaboration of what is said in the verse 23.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२८॥

Samam sarveṣu bhūteṣu tiṣṭhantam parameśvaram
Vinaśyatsvavinaśyantam yaḥ paśyati sa paśyati

GOD is the Supreme Ruler (parameśvara); HE is immanent in all beings but without any decline or increase in HIS prowess; is blemishless though present

in perishing things. He who understands GOD thus is the learned or the enlightened.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥२९॥

Samam paśyan hi sarvatra samavasthitamīśvaram
Na hinastyātmanātmānam tato yāti parāṁ gatim

He who understands the Almighty or omnipotent GOD as omnipresent and without decline or increase never harms himself and will attain salvation.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽत्मानमकर्तारं स पश्यति ॥३०॥

Prakṛtyaiva ca karmāṇi kriyamāṇāni sarvaśaḥ
Yaḥ paśyati tathātmānamakartāraṁ sa paśyati

(1) GOD activates the previous deeds of the *jīva* and in accordance with these deeds does all the deeds (seemingly done by individual *jīvas*) for him; but GOD does not have any actor to act for HIM. One who understands this is the real knower of GOD.

(2) He who understands that all the activities in the world are conducted by GOD and *Prakṛti* and that himself has no liberty on anything, knows GOD.

G.V. (1) The words echo the judgments delivered by Bādarāyaṇa in HIS Brahmasutras : 3.2.42 and 2.1.35.

(2) The first word in the verse is read as *Prakṛtya* and *Prakṛtyā* : The first reading means : 'having activated'. The second means : by *Prakṛti*. : 'ca' suggests: 'by *śvara*'.

Note: 'GOD is the unmoved mover' – Aristotle.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥३१॥

Yadā bhūtapṛthagbhāvamekasthamanupaśyati

Tata eva ca vistāram Brahma sampadyate tadā

When one clearly understands that the huge and diverse population of finite souls is different from GOD and that it dwells in and depends upon HIM and that all the expanse of universe is due to HIM he reaches HIM.

G.V. (1) It is necessary to understand that GOD is the main support to all. This verse states this.

(2) The prefix 'Anu' in the verb *Anupaśyati* means 'in accordance with the hierarchy'. It is necessary to understand the relative higher and lower state of all the souls.

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३२॥

Anāditvānnirguṇatvāt Paramātmāyamavyayaḥ

Śarīrastho'pi Kaunteya na karoti na lipyate

(1) The Supreme Soul i.e. GOD, though stays in the mortal body of finite souls, does not perish in any manner, because HE (1) is a beginningless *bhāva* entity, (2) is without three *guṇas* i.e. *satva*, *rajas* and *tamas*. Worries and miseries do not accrue to HIM. HE does not do anything in a manner that affects HIM.

G.V. The verse 28 has stated that the GOD never perishes in any manner, though HE stays in the perishable body of finite souls. How? This verse explains :

(2) This Supreme Soul i.e. GOD is not the finite soul. Because, HE (1) has no birth (finite soul has birth in the form of taking mortal body) (2) is never associated with *satva*, *rajas* and *tamas* (3) does not have separable body and consequent decline. (4) does everything (5) but doing does not affect HIM in any manner.

G.V. (1) Finite souls, i.e. jivas, keep doing something and are affected by their doings. GOD runs the universe, but never affected.

(2) '*Sarvam khalu idam Brahma*' – is a sentence in Chāndogya Upaniṣad 3.14.1

'*Puruṣa evedam sarvam*' – is a sentence in Muṇḍaka Upaniṣad (2.1.10) and Ṛgveda.

The sentences mean Brahman is this world.

In view of this, the averment in verse 31 that finite souls are different from Brahman needs explanation. This verse explains. The reasons for difference are unassailable. In view of these reasons the statements of Chāndogya and Muṇḍaka etc can be viewed in a different sense without harming the harmony or consistency of the Upaniṣads.

The sense is : The entire world is ever dependent on Brahman i.e. *Puruṣa* for its existence, movement and cognition.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥३३॥

Yathā sarvagatam saukṣmyādākāśam nopalipyate

Sarvatrāvasthito dehe tathātmā nopalipyate

The all pervasive space is so subtle that it does not obstruct the movement of any object and therefore nothing sticks to it or it does not get smeared by

anything. Similarly tho GOD is immanent in all the bodies nothing sticks to HIM nor does HE get smeared by anything related to body.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३४॥

Yathā prakāśayatyekah kṛtsnam lokamimam Raviḥ

Kṣetram kṣetrī tathā kṛtsnam prakāśayati Bhārata

The only sun illumines the entire world. Similarly the knower of *kṣetra* illumines the entire *kṣetra* i.e. the world, O Bhārata!

क्षेत्रेक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३५॥

Kṣetrakṣetrajñayorevamanantaram jñānacakṣuṣā

Bhūtaprakṛtimokṣam ca ye viduryānti te param

Those who understand, thus, the difference between *kṣetra* and *kṣetrajna* i.e. GOD by means of the eye of knowledge and understand that finite souls get released from the bondage of elements and Nature with the grace of *Kṣetrajna*, they reach Brahman.

* * * *

CHAPTER - XIV

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

Śrībhagavān uvāca

Param bhūyaḥ pravakṣyāmi jñānānām jñānamuttamam
Yajjñātvā munayaḥ sarve parāṁ siddhimito gatāḥ

I shall, again, preach to you more about the best of knowables. Knowing which the contemplative seekers have scaled to the liberation from bondage.

Note : This chapter gives an account of three guṇas – *sattva*, *rajas* and *tamas*. The knowledge inspires many to strive to get rid of them.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

Idam jñānamupāśritya mama sādharmaṃyamaḡatāḥ
Sarge'pi nopajāyante pralaye na vyathanti ca

Those who accomplish this knowledge get similar to ME and will not be born at the creation of world, nor will they be afflicted with the dissolution of the world.

Note : GOD is never affected by three *guṇas*. Getting similar to HIM means getting rid of these *guṇas* (to remain unaffected by them). After accomplishing this state the finite soul ceases to be afflicted with birth and death.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥३॥

Mama yonirmahadbrahma tasmin garbham dadhāmyaham
Sambhavaḥ sarvabhūtānām tato bhavati Bhārata

Goddess Lakṣmī, the presiding deity of Primordial Nature is my wife. I deposit in her the finite souls and seeds of their body. All living beings emerge from her. O Bhārata!

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

Sarvayoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
Tāsām Brahma mahad yoniraham bījapradaḥ pitā

O son of Kuntī! to the forms that take shape in all the wombs Goddess Lakshmi is the mother and I am the father-the provider of the seed.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

Sattvaṁ rajastama iti guṇāḥ prakṛtisambhavāḥ
Nibadhnanti Mahābāho dehe dehinamavyayam

O mighty armed! *satva*, *rajas* and *tamas* are the constituents of Primordial Nature. They are called

guṇas. They bind the eternal finite souls in the mortal body.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥६॥

Tatra sattvaṁ nirmalatvāt prakāśakamanāmayam

Sukhasaṅgena badhnāti jñānasaṅgena cānagha

Of the three satva is dirt free i.e. pure; therefore is the source of enlightenment and health. O blemishless! It binds by effecting an attachment to happiness and knowledge.

G.V. Satva means *satvaguna* and *Śrī*, its presiding deity.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥७॥

Rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam

Tannibadhnāti Kaunteya karmasaṅgena dehinam

O son of Kunti! *rajas*, you must know, causes attraction, produces craving and attachment, binds the embodied soul with a multitude of *karmans*.

G.V. *Rajas* means *rajoguna* and *Bhū*, its presiding deity.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

Tamastvajñānajaṁ viddhi mohanam sarvadehinām

Pramādālasyanidrābhistannibadhnāti Bhārata

O Bhārata! *tamas*, you must know, generates ignorance and deludes all embodied souls. It binds the soul with negligence, indolence and sleep.

G.V. *Tamas* means *tamoguṇa* and *Durgā* - its presiding deity.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥१॥

Sattvam sukhe sañjayati rajaḥ karmaṇi Bhārata

Jñānamāvṛtya tu tamaḥ pramāde sañjayatyuta

O Bhārata! *satva* (*Śri*) makes one move toward happiness; *rajas* (*Bhū*) toward activities; and *tamas* (*Durgā*) veils the faculty of wisdom and makes one move toward unrighteous acts.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजस्सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

Rajastamaścābhibhūya sattvaṁ bhavati bhārata

Rajaḥ sattvaṁ tamaś caiva tamaḥ sattvaṁ rajastathā

O Bhārata! A stronger *satva* subdues *rajas* and *tamas* and manifests its benign effects; a stronger *rajas* subdues *satva* and *tamas* and brings into fore its effects of arrogance and self-centeredness; a stronger *tamas* subdues *satva* and *rajas* and brings into fore its harmful effects.

सर्वद्वारेषु देहेस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्यात् विवृद्धं सत्त्वमित्युत ॥११॥

Sarvadvāreṣu dehe'smin prakāśa upajāyate

Jñānaṁ yadā tadā vidyād vivṛddhaṁ sattvamityuta

When the light of knowledge springs in all the openings
i.e. sense organs in this body then it may be known
that *satva* has increased.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

Lobhaḥ pravṛttirārambhaḥ karmaṇāmaśamaḥ spṛhā

Rajasyetāni jāyante vivṛddhe Bharatarṣabha

Stinginess, vain activities, activities aimed at profits,
unrest and craving – these spring up, O best of the
Bharatas!, when *rajas* increases.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

Aprakāśo'pravarṛttiśca pramādo moha eva ca

Tamasyetāni jāyante vivṛddhe Kurunandana

Little knowledge by means of sense organs, inertia,
negligence and delusion – these arise when *tamas*
increases, O offshoot of the Kurus!

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥

Yadā sattve pravṛddhe tu pralayaṁ yāti dehabhṛt

Tadottamavidāṁ lokānamalān pratipadyate

If the embodied soul passes away when *satva* is on the increase, it will get into pure bodies in the family of highly enlightened people.

G.V. Those who understand that Viṣṇu is the first principle of this universe are *uttamavidah* i.e. highly *enlightened*.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥१५॥

Rajasi pralayam gatvā karmasaṅgiṣu jāyate

Tathā pralīnastamasi mūḍhayoniṣu jāyate

If the embodied soul dies when *rajas* is on the increase, it will be born in the family of people disposed to do deeds with an eye on worldly returns and if it dies when *tamas* is on the increase it will be born in the family of deluded people.

G.V. Karmasaṅgiṣu = Kāmyakarmaṇām kule, Mūḍhayoniṣu = daityānam kuleṣu

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥१६॥

Karmaṇah sukṛtasyāhuḥ sātत्वikaṁ nirmalaṁ phalam

Rajasastu phalaṁ duḥkhaṁ ajñānaṁ tamaśaḥ phalam

The learned say : Returns that contain no harmful elements and flourish with *satva guṇa* are the fruits of *sātvik* deeds; misery is the fruit of *rājasa* deeds and ignorance and its consequences are the fruits of *tāmasa* deeds.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

Sattvāt samjāyate jñānam rajaso lobha eva ca
Pramādamohau tamaso bhavato'jñānameva ca

Knowledge (enlightenment) arises from *satva*, stinginess from *rajas* and negligence, delusion and ignorance from *tamas*.

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः अधो गच्छन्ति तामसाः ॥१८॥

Ūrdhvaṁ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ
Jaghanyaguṇavṛttisthā adho gacchanti tāmasāḥ

They who accomplish *satva* in good measure and nourish it rise to exalted levels. The *rājasa* people (in whom *rajas* is quantitatively higher than *satva*) remain in the middle level. They who have gathered the inferior *guṇa* i.e. *tamas* in a substantial measure slide downwards.

G.V. Ūrdhva = locations known as *janas*, *tapas* and *satya*.

Madhya = locations known as heaven and other higher places.

Adhah = location known as hell.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

Nānyam guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati
Guṇebhyaś ca param vetti madbhāvaṁ so'dhigacchati

(1) When the enlightened soul does not see any material cause other than the said three *guṇas*, and sees GOD as independent of the said *guṇas* he firmly stays with ME*.

(2) When a seeker realizes the existence of a creator other than three *guṇas* he is really enlightened; otherwise a beast.* Not only this. He who sees that creator as superior to *guṇas* is really enlightened. Because such an enlightened alone attains the state of staying with ME*.

G.V. *(1) Anyathā paśuh.

*(2) Staying with GOD means : Indelible and unveilable knowledge of the supremacy of GOD and consequent realization of one's innate bliss and knowledge.

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्नुते ॥२०॥

Guṇānetān atītya trīn dehī dehasamudbhavān

Janmamṛtyujarāduḥkhaiḥ vimukto'mṛtamaśnute

When the embodied soul transcends these three *guṇas* which manifest in the body - a product of these very *guṇas*, it - being freed from the miseries of birth, death and decrepitude - attains the blissful (Brahman) and blissful state.

G.V. *Amṛta* = Param Brahman.

Note: Param Brahman is *Amṛta* for HE is ever blissful. Besides, the word *Amṛta* means a blissful state also. The liberated soul reaches the ever blissful GOD and experiences its own innate state of bliss.

अर्जुन उवाच-

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतान् त्रीन् गुणानतिवर्तते ॥२१॥

Arjuna uvāca

Kairliṅgaistrīn guṇānetān atīto bhavati prabho

Kimācāraḥ katham caitān trīn guṇānativartate

O Lord! what are the distinguishing marks of the soul that has transcended the three *guṇas*? How does he conduct himself? How has he transcended these *guṇas*?

श्रीभगवानुवाच-

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥२२॥

Śrībhagavān uvāca

Prakāśam ca pravṛttim ca mohameva ca Pāṇḍava

Na dveṣṭi sampravṛttāni na nivṛttāni kāṅkṣati

O son of Pāṇḍu! the soul that has transcended three *guṇas* neither loathes the light of knowledge, activity and delusion when they spring nor longs for them when they cease.

G.V. (1) *Satva*, *rajas* and *tamas* are of two types (1) *Gross* (2) *Subtle*. From the first type worldly enlightenment, activities and delusions arise. From the second type arise the transcendental.

When *satva*, *rajas* and *tamas* of first type produce their effects, the concerned soul does not detest them. When they cease it does not long for them.

When *satva*, *rajas* and *tamas* of second type produce their effects the concerned soul welcomes the enlightenment and activities directed toward GOD and detests the delusions about HIM.

(2) The soul which transcends three *guṇas* is not jealous of excellence in others nor he wishes ill to others.

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते

॥२३॥

Udāsīnavadāsīno guṇairyo na vicālyate

Guṇā vartanta ityeva yo'vatiṣṭhati neṅgate

(The one who has transcended three *guṇas*) remains indifferent-like, is not perturbed by *guṇas*, understands that they act in accordance with GOD's will, does not budge from the righteous path.

G.V. (1) Never comes under the bad influence of *guṇas*, advances steadily in the path of earning GOD's grace.

(2) He is not actually indifferent. He does perform the prescribed deeds as worship of Viṣṇu.

(3) Gunāh vartante= parameśvarecchaya pravartante. Avatiṣṭhati = vetti.

समदुःखसुखः स्वस्थः समलोष्ठाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दाऽऽत्मसंस्तुतिः

॥२४॥

Samadukhasukhaḥ svasthaḥ samaloṣṭhāśmakāncanah

Tulyapriyāpriyo dhīrastulyanindātmāsamtutīḥ

(The soul who has transcended three *guṇas*) is composed. To him worldly pleasure and misery are same; mud, stone and gold are same; pleasant and unpleasant are same; blame and praise are same. Is not anxious or agitated.

G.V. (1) The states described in the verse are general. There is room for exception.

(2) The path of serving GOD is very strenuous. Abandonment of this path may bring a lot of wordly comforts and pleasure. Even in the wake of this possibility one should adhere to the path of serving GOD. This is equanimity.

(3) *dhīra* = learned. *svastha* = unswerving.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वरम्भपरित्यागी गुणातीतस्स उच्यते ॥२५॥

Mānāpamānayostulyastulyo mitrāripakṣayoh

Sarvārambhaparityāgī guṇātitaḥ sa ucyate

HE, to whom honour and discord are same, enemies and friends are same, who gives up all activities inimical to earn the grace of GOD, has transcended three *guṇas*.

G.V. A transcended soul never budes from righteous path – says the verse 23. This verse elaborates.

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

Mām ca yo'vyabhicāreṇa bhaktiyogena sevate

Sa guṇān samatītyaitān Brahmabhūyāya kalpate

HE who serves ME with an unfailing devotion transcends three *guṇas* and becomes eligible to receive the grace of Goddess Lakṣmī and GOD.

G.V. (1) The verse states the means by which one can transcend three *guṇas*. It is unfailing devotion to GOD.

(2) The word 'Brahman' here means Goddess Lakshmi – the presiding deity of *Prakṛti*.

Brahmabhūya means being like Brahman i.e. Goddess Lakṣmī. GOD likes her on her merit. Similarly GOD likes the one who has transcended three *guṇas* on his merit.

(3) *Brahmabhūya* also means staying in Brahman i.e. Goddess Lakṣmī. Staying, here, is steady and informed devotion.

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥२७॥

Brahmaṇo hi pratiṣṭhāhamamṛtasyāvyayasya ca
Śāśvatasya ca dharmasya sukhasyaikāntikasya ca

G.V. one who transcends three *guṇas* must reach GOD and he does reach HIM. Then why does KRṢṂA say that the former reaches Lakṣmī? KRṢṂA answers.

I am the foundation or source to Lakṣmī, to the emancipated class that never suffers any loss, for eternal deeds or activities that are not aimed at returns, to pure pleasure* i.e. pleasure not adulterated with misery.

G.V. (1) One who transcends three *guṇas* reaches Goddess Lakṣmī first, then with her grace reaches GOD. This graduation is suggested in the verse 26.

(2)* This is liberation.

* * * *

CHAPTER - XV

श्रीभगवानुवाच-

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

Śrībhagavān uvāca

Ūrdhvamūlamadhaḥśākhamasvattham prāhuravyayam

Chandāmsi yasya paṇṇāni yastam veda sa vedavit

The learned say : This world is a peepul tree. *Urdhva*¹= the top are its roots. *Adhah*² = the 'low' are its branches. It is not constant till morrow, as unsteady as horse (aśvatha)³, but never melts down to naught, its continuity remains unbroken (avyaya)⁴. Vedas are its leaves⁵. He who comprehends this world-tree is learned in *vedas*.

¹ GOD is above all because of HIS unqualified supremacy. *Citprakṛti* i.e. Goddess Mahālakṣmī is above all the dependent verities. *Acitprakṛti* i.e. Primordial Nature is above all the insentients. These three are called *Ūrdhva* - the top or head. Since the world emerges from these three they are described as roots of the world.

² The five fundamental elements (viz *pṛthvī*, *ap*, *tejas*, *vāyu* and *ākāśa*), *Mahat*, *Ahaṅkara* and *buddhi* – an aspect of the inner sense organ – and their presiding deities are subordinate to the said top. Therefore they are *adhah* i.e. low. They are the branches of the said tree.

³ *Aśvattha* : *Aśva* means horse. '*tha*' means 'remains'. Therefore that which remains like *aśva* is *aśvattha*. The word means: as unsteady as horse.

⁴ '*Avyaya*' generally means indeclinable. But here it is used to mean the absence of extinction.

G.V. The world never gets destroyed irretrievably. (*sarvathā anucchidyamānam*) creation and destruction occur cyclically. Every creation is a replica of the previous one.

⁵ Plants bear fruits after bearing leaves. Vedas are the leaves of the world tree. Through vedas the world tree yields the fruits of liberation and pleasure.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके

॥२॥

Adhaścordhvaṁ prasṛtāstasya śākhā
guṇappravṛddhā viṣayappravālāḥ
Adhaśca mūlānyanusantatāni
Karmānubandhīni manuṣyaloke

The branches of this tree have extended below and above. They have grown on account of *guṇas*. The objects of pleasure are their tender-leaves. The roots – GOD, cit and acit *prakṛti*, *guṇas* (*satva*, *rajas*, *tamas*) – which act on finite souls in accordance with the latters' past deeds in their previous human body permeate the 'low' (*adhah*)

G.V. The 'low' – elements – permeates their products - plants, animals etc. It also permeates the upper verity – the *acit prakṛti* subtly. The *Bhāṣya* of Sri Madhvācārya elaborates: GOD is a

root of this world without being a part of it (like growers of trees). *Acit prakṛti* is a root of this world like seeds to trees. *Satva*, *rajas* and *tamas* are roots which emerge after sowing the seed. Five elements are branches. Vedas are leaves. Gods, human and animal beings are sub-branches. The enlightenment that leads to liberation is secondary fruit. Karma too. Liberation is the primary fruit. *Dharma-Artha-Kāma* too.

न रूपमस्येह तथोपलभ्यते
 नान्तो न चादिर्न च सम्प्रतिष्ठा ।
 अश्वत्थमेनं सुविरूढमूल-
 मसङ्गशस्त्रेण दृढेन छित्वा ॥३॥

ततः परं तत्परिमार्गितव्यं
 यस्मिन् गता न निवर्तन्ति भूयः ।
 तमेव चाद्यं पुरुषं प्रपद्ये
 यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

Na rūpamasyeha tathopalabhyate
 Nānto na cādirna ca sampratiṣṭhā
 Aśvatthamenam suvirūḍhamūlam
 Asangaśastreṇa dṛḍhena chittvā

Tataḥ padam tat parimārgitavyam
 Yasmin gatā na nivartanti bhūyah
 Tameva cādyam Puruṣam prapadye
 Yataḥ pravṛttiḥ prasṛtā purāṇī

The actual state of the world is not perceived easily. The 'end' is not perceived. Neither the 'beginning' nor the 'immanent' is perceived. After analysing – by means of the strong instrument of detachment – this firmly

rooted ever changing world, that SUPREME (VIṢṆU) should be searched, on reaching whom the successful souls never return to undergo births and deaths. One should surrender to and reach that FIRST (Supreme) PURUṢA from which the age old mundane existence emerged.

G.V. (1) The words *Anta*, *Ādi* and *Sampratiṣṭha* in verse 3 mean GOD.

(They are translated as 'End' 'Beginning' and 'Immanent')

GOD is called 'End' for HE brings an end to the world. HE is 'beginning' for HE creates the world. HE is 'immanent' for HE is within all the things.

(2) The firm roots are GOD, *cit* and *acit prakṛtis*.

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः-

गच्छन्त्यमूढाः पदमव्ययं तत्

॥५॥

Nirmānamohā jitasāṅgadoṣā

Adhyātmanityā vinivṛttakāmāḥ

Dvandvairvimuktāḥ sukhaduḥkhasamjñair

Gacchantyamūḍhāḥ padamavyayaṁ tat

They who are free from pride and delusion, have conquered the taint of attachment, are ever devoted to the SUPREME, are totally averse to worldly desires, are liberated from the impacts of the pair of opposites such as pleasure-pain, are no longer under the influence of *rajas* and *tamas* reach that eternal place (of MINE).

G.V. Adhyātmanitya : ever engaged in *Śravaṇa*, *Manana* and *nididhyāsana* of GOD.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्वत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥

Na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ
yad gatvā na nivartante tad dhāma paramam mama

The sun does not illumine that, nor the moon, nor the fire. Those who reach that place never return. That is MY supreme abode.

ममैवांशो जीवलोके जीवभूतः सनातनः ।

Mamaivāṁśo jīvaloke jīvabhūtaḥ sanātanaḥ

The eternal finite soul residing in the body is a part, as it were, of Myself.

G.V. The embodied souls are absolutely different from GOD. But there is a slight similarity as between sun and firefly. In view of this, finite souls are called *amśa* i.e. part of GOD. Highly placed gods – four faced Brahman, Śiva etc are embodied. Therefore they cannot liberate the bonded souls. GOD is never embodied. Therefore HE can. Knowledge and worship of GOD is an unqualified need to earn GOD's grace.

मनःष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

Manahṣaṣṭhānīndriyāṇi prakṛtisthāni karṣati

Śarīraṁ yadavāpnoti yaccāpyutkrāmatīśvaraḥ

Gṛhītvaitāni samyāti vāyurgandhānīvāśayāt

1) When the omnipotent GOD gets into *jīva's* body, the latter, *being impelled by GOD, drives the five sense-

organs together with the mind-the sixth which constitute the body-a product of *Prakṛti* - toward things that cause pleasure and pain. When the omnipotent GOD goes out together with the finite soul, HE takes out a portion of sense organs like the wind takes out fragrant particles from its source.

G.V. (1) *Prakṛtisthāni* = which lie in the product of *prakṛti*. The product is body.

(2) The finite soul drives sense organs toward objects in the post-creation state. HE draws them from the original cause in the process of attaining the body. HE draws them out of body at the time of going out of it.

*(3) *Jīvah tatpreritah san karṣati*

2) When the finite soul gets the body the omnipotent GOD comes to it alongwith sense organs and regulates them. When he goes out GOD too goes out taking a portion of sense organs alongwith HIM like the wind takes out (a portion of) fragrant particles from its source.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते

॥१॥

Śrotraṁ cakṣuḥ sparśanaṁ ca rasanāṁ ghrāṇameva ca
Adhiṣṭhāya manaś cā yaṁ viṣayānupasevate

GOD savors the objects of pleasure staying in ear, eye, sense organs of touch and taste, the nose and the mind.

Note : GOD does not need any external thing for HIS happiness or pleasure. Yet HE savors the virtuous external things sportively - says Geetātātparya niṣṇaya of Madhvācārya.

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

Utkrāmantaṁ sthitaṁ vāpi bhuñjānaṁ vā guṇānvitam
Vimūḍhā nānupaśyanti paśyanti jñānacakṣuṣaḥ

The deluded (badly affected by *tamas*) do not see GOD going out of the body of the finite soul, or staying in it, or savoring the auspicious part of objects. People who have the eye of enlightenment do see.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

Yatanto yoginaścainaṁ paśyantyātmanyavasthitam
Yatanto'pyakṛtātmāno nainaṁ paśyantyacetasāḥ

The industrious *yogins* i.e. the practioners of the means of enlightenment see HIM immanent in them. The seekers, without pure intellect, though they strive hard, do no see HIM as they fail to accomplish enlightenment.

G.V. *Akṛtātmānah=aśuddhabuddhayah* -Geetābhāṣya of Madhvācārya.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥१२॥

Yadādityagataṁ tejo jagad bhāsayate'khilam
Yaccandramasi yaccāgnau tattejo viddhi māmakam

That splendor in the sun, in the moon, in the fire, which illumines the entire world, is MINE. You must know.

G.V. "Tameva bhāntam anubhāti sarvam" – The Kāṭha Upaniṣad

The verse 2 says : 'Adhasca mulāni anusantatāni' – the roots permeate the 'low'. The supreme is mentioned with the word 'urdhva' in the verse 1. The two are elaborated in this verse and in the following verses of this chapter.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

Gāmāviśya ca bhūtāni dhārayāmyahamojasā
Puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakaḥ

I, having pervaded the earth, support all beings with *ojas* – vigour. I, residing in the moon making him full of nectar, nourish all the herbs.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

Ahaṁ vaiśvānaro bhūtvā prāṇināṁ dehamāśritaḥ
Prāṇāpānasamāyuktaḥ pacāmyannaṁ caturvidham

I, assuming the role of digestive fire with the name *vaiśvānara*, am in the bodies of all living beings and with *prāṇa* and *apāṇa* digest four kinds of food (eatable, chewable, lickable and drinkable).

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

Sarvasya cāhaṁ hr̥di sanniviṣṭo
Mattaḥ smṛtir jñānamapohanaṁ ca
Vedaiśca sarvairahameva vedyo
Vedāntakṛd vedavideva cāham

I am in the heart of everyone. Memory, cognition and their absence in all are due to ME. I alone am to be understood by means of all Vedas as their main import. I am the author of Vedānta – *Brahmasūtras*. I alone know the vitals of Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१६॥

Dvāvimau puruṣau loke kṣaraścākṣara eva ca
Kṣaraḥ sarvāṇi bhūtāni kūṭasthokṣara ucyate

G.V. The immanence of GOD is described in the verses 13, 14, 15. The description of supremacy follows.

There are two kinds of sentient beings among regulated. (1) Kṣara whose body is perishable. (2) Akṣara whose body is imperishable. Kṣara covers all sentient beings upto four faced Brahman. *Kūṭastha* i.e. goddess Śrī is Akṣara.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥

Uttamaḥ puruṣastvanyaḥ Paramātmetyudāhṛtaḥ
Yo lokatrayamāviśya bibhartavyaya Īśvaraḥ

The Supreme Sentient Being is other than these two. HE is described as *paramātmā*. HE looks after the three worlds staying therein. But never suffers any decline, as HE is superlatively capable – ĪŚVARA.

G.V. (1) The Supreme Sentient Being is described as PARAMĀTMĀ in *Śrutis*

(2) One who supports and looks after is superior to the supported and looked after.

(3) HIS ability is infinite and therefore incomprehensible. Therefore HE suffers no damage despite being within the perishable world.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

Yasmāt kṣaramatīto'hamakṣarādapi cottamaḥ
Ato'smi loka vede ca prathitaḥ Puruṣottamaḥ

As I am above *kṣara* and higher than *Akṣara* I am known as *Puruṣottama* in authored works such as Mahābhārata as well as in Vedas.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

Yo māmevamasammūḍho jānāti Puruṣottamam
Sa sarvavid bhajati mām sarvabhāvena Bhārata

He who understands, without delusion, ME as *Puruṣottama* as set forth above is the knower of all and worships ME by all means, O Bhārata!

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०॥

Iti guhyatamam śāstramidamuktaṁ mayānagha
Etad buddhvā buddhimān syāt kṛtakṛtyaśca Bhārata

O sinless!, thus the most secret of knowledge (the most secret instrument of knowledge) has been imparted (has been opened) to you by ME. One who

comprehends this will surely see GOD, O Bhārata! and will be emancipated.

G.V. (1) Contents of this chapter are most secret. They cannot be taught to all and sundry. Only highly qualified are eligible to receive this knowledge.

(2) '*buddhimān*' = seer of GOD. '*Kṛtakṛtya*' = emancipated.

* * * *

CHAPTER - XVI

G.V. Verse 5 in the previous chapter stated briefly the means of achieving GOD-realization and liberation. Verse 11 briefly stated the impediments to this.

The said means and impediments are the characteristics of the divine and the demoniac respectively. The sixteenth chapter elaborates the said characteristics. Elaboration of impediments is meant to inspire the seeker to renounce them.

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्तं मार्दवं ह्रीरचापलम् ॥२॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥३॥

Śrībhagavān uvāca

Abhayaṁ sattvasamśuddhirjñānayogavyavasthitiḥ
Dānaṁ damaśca yajñāśca svādhyāyastapa ārjavam

Ahimsā satyamakrodhastyāgaḥ śāntirapaiśunam
Dayā bhūteṣvalolutvaṁ mārdaṁ hrīracāpalam

Tejaḥ kṣamā dhṛtiḥ śaucamadroho nātimānitā
Bhavanti sampadam daivīmabhijātasya Bhārata

Fearlessness and causing no fear, purity of mind, firm stay in the path of GOD-realization, donation to the deserving, restraint on sense organs, sacrifices like *jyotiṣṭoma* and the worship of divinities and the manes, study of Vedas, practice of celibacy, contemplation etc, consistency in thought, speech and action,

Non-violence, truthfulness, angerlessness, generosity, faith in GOD, not being slanderous or tale carrier, kindness to animals, consistency, gentleness, modesty, steadiness,

Vigour, forbearance, fortitude, purity – external and internal, malicelessness, absence of excessive pride – these virtues exist in persons born with a wealth of divinity, O Bhārata!

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥

Dambho darpo'bhimānaśca krodhaḥ pāruṣyameva ca
Ajñānam cābhijātasya Pārtha sampadamāsurīm

Ostentation, arrogance, pride, anger, harshness, ignorance, O Partha!, exist in persons born with a large sum of demoniac elements.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥५॥

Daivī sampad vimokṣāya nibandhāyāsurī matā

Mā śucaḥ sampadam daivīmabhijāto'si Pāṇḍava

Wealth of divinity is a means of getting rid of bondage and the demoniac elements cause bondage. O Pāṇḍava, don't grieve, you are born with divine endowments.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

Dvau bhūtasargau loke'smin daiva āsura eva ca
Daivo vistaraśaḥ prokta āsuram Pārtha me śṛṇu

In this world two types of sentient beings are brought to creation. (1) Divine (2) Demoniac. The divine has already been elaborated at length. Now hear from ME, O Pārtha, about the demoniac.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

Pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ
Na śaucam nāpi cācāro na satyam teṣu vidyate

The demoniac people neither know to tread a prescribed path (rewarding path) nor desistence from harming acts. There is neither purity, nor good conduct, nor truth in them.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥८॥

Asatyamapratīṣṭham te jagadāhuranīśvaram
Aparasparasambhūtam kimanyat kāmahaitukam

They say : The world is not created by GOD, nor is it dissolved by GOD; nor is preserved by HIM; is not ruled

by *Iśwara* - the omnipotent sentient being. They do not say that the world has come into being gradually and cyclically. What else? It is a figment of imagination-they say.

G.V. 'satya' = both creator and destroyer.

Sat = being, ya = who endows or brings about. Therefore 'satya' is one who endows being to this world.

Sat = destruction. Therefore 'satya' means destroyer. 'Iswara' = omnipotent ruler.

B.G. 3-14, 15 say the world is created by means of *Anna, bhūta, Parjanya, Yajna, Karma, Brahman* and *Akṣara* in a cyclic fashion. This is *parasparasambhava*. Demoniac deny this kind of creation and say it is a figment of imagination.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्मणः क्षयाय जगतोऽहिताः ॥९॥

Etām dṛṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ

Prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ

These lost souls with little understanding hold on to this view. They are enemies of the world. They commit cruel acts and will be responsible to the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥१०॥

Kāmamāśritya duṣṭpuram dambhamānamadānvitāḥ

Mohād grhītvāsadgrāhān pravartante'śucivratāḥ

This wealth, today, has been gained by me; I shall secure this desire. This is my wealth now and there will be more.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥

Asau mayā hataḥ śatrurhaniṣye cāparānapi
Īśvaro'hamaham bhogī siddho'ham balavān sukhī

This enemy is killed by me, I shall kill others also. I am the lord, I am the enjoyer, I am successful, strong and happy.

आद्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥

Ādhyo'bhijanavānasmi ko'nyo'sti sadṛśo mayā
Yakṣye dāsyāmi modiṣya ityajñānavimohitāḥ

I am wealthy, I am scion of a noble family, who can stand any comparison to me? I shall perform sacrifices, shall make donations, shall rejoice – thus deluded by ignorance,

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

Anekacittavibhrāntā mohajālasamāvṛtāḥ
Prasaktāḥ kāmabhogeṣu patanti narakeśucau

Illusion-ridden by numerous mental affectations, enveloped by meshes of delusion, addicted to gratification of senses, they fall into dirty hell.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नाम यज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥१७॥

Ātmasambhāvitāḥ stabdhā dhanamānamadānvitāḥ

Yajante nāma yajñaiste dambhenāvidhipūrvakam

They consider themselves worshipworthy, are obstinate, are proud and arrogant on account of wealth. They too, alas!, perform sacrifices but hypocritically and without following the prescribed procedure.

G.V. Consequently they do fall into hell.

Note : 'nāma' = alas!

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

Ahamkāraṁ balaṁ darpaṁ kāmam krodham ca saṁśritāḥ

Māmātmaparadeheṣu pradviṣanto'bhyasūyakāḥ

Deeply entrenched in egotism, force, pride, ambition and anger, these fault-finders in the faultless, perform sacrifices despising ME immanent in bodies of themselves and others.

G.V. (1) *Pradveṣa* i.e. despise is refutation of the existence of GOD with the attitude that let GOD make me work when I don't work and stop me when I keep working.

(2) The word 'yajante' must be brought to this verse from the previous.

(3) *Abhyasūyakāḥ* = nirdoṣe doṣān vadantah

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥१९॥

Tānaḥam dviṣataḥ krūrān samsāreṣu narādhamān
Kṣipāmyajasramaśubhānāsuriṣveva yoniṣu

I shall throw those worst of men of cruelty and hatred
into wombs of demons in the cycle of births and deaths.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥२०॥

Āsurīm yonimāpannā muḍhā janmani-janmani
Māmaprāpyaiva Kaunteya tato yāntyadhamām gatim

These deluded souls who get into wombs of demons
birth after birth, O son of Kunti, never reach ME and
go down to the most miserable state.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः तस्मादेतत्त्रयं त्यजेत् ॥२१॥

Trividham narakasyedaṁ dvāraṁ nāśanamātmanah
Kāmaḥ krodhastathā lobhastasmādetat tryaṁ tyajet

Gateways of hell are three : Degrading desires, anger
and greed. They ruin the self. Therefore one should
keep the three away.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

Etairvimuktaḥ Kaunteya tamodvāraistribhirnarah
Ācaratyātmanah śreyastato yāti parām gatim

O son of Kunti! a person who gets rid of these three
gateways of hell does immense good to himself.
Thereafter he ascends to the highest state of existence.

यः शास्त्रविधिमृत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

Yah śāstravidhimutsrjya vartate kāmakārataḥ
Na sa siddhimavāpnoti na sukham na parām gatiṁ

One who violates the prescriptions laid down in scriptures and lives according to his whims and fancies never gets to the means of principal objects of life, never attains the happiness in this world, never attains the highest state of existence viz liberation.

G.V. *Siddhi* = *Pumarthopāya* = means of achieving the principal objects of human life.

तस्माच्छास्त्रं प्रमाणं ते कार्यकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

Tasmācchāstram pramāṇam te kāryākāryavyavasthitau
Jñātvā śāstravidhānoktam karma kartumihārhasi

In setting the order of what should be done and what should not be done scriptures are the authorities to you judicious. Therefore you must understand scriptures and do deeds as prescribed in them.

G.V. (1) te = tava vivekinah = to you judicious.

(2) violation of the the scriptural prescriptions is invitation to bad consequences.

* * * *

CHAPTER - XVII

अर्जुन उवाच-

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

Arjuna uvāca

Ye śāstravidhimutsṛjya yajante śraddhayānvitāḥ
Teṣāṃ niṣṭhā tu kā Kṛṣṇa sattvamāho rajastamaḥ

G.V. Three *guṇās* – *satva*, *rajas* and *tamas* are responsible for all the effects that obtain amidst us – thus said the verse 19 in the fourteenth chapter. This chapter elaborates this.

O KṚṢṆA! what is the kind of faith of those who violate scriptural prescriptions and worship faithfully? *satva* or *rajas* or *tamas*?

श्रीभगवानुवाच-

त्रिविधा भवति श्रद्धा दोहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

Śrībhagavān uvāca

Trividhā bhavati śraddhā dehinām sā svabhāvajā
Sāttviki rājasī caiva tāmasī ceti tām śṛṇu

That faith, of embodied souls, springing from their innate nature is of three kinds. (1) *sātvika* (2) *rājasa* (3) *tāmasa*. Hear about that (from ME)

G.V. (1) Faith based on mental modifications is different from that which belongs to soul.

(2) The word 'śṛṇu' means 'hear'. Spiritually it means : Be dedicated to what is heard.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

Sattvānurūpā sarvasya śraddhā bhavati Bhārata

Śraddhāmāyo'yam puruṣo yo yacchraddhaḥ sa eva saḥ

O Bhārata! faith of every *jīva* is in conformity with his essential nature. Faith is the essential nature of this *puruṣa* i.e. *jīva*. He is verily that i.e. the type of *śraddha* he has.

G.V. (1) *satva* = *jīva* – the finite soul.

(2) Yo yacchraddhaḥ sa eva saḥ : He who has *sātvika* faith is *sātvika*. He who has *rājasa* faith is *rājasa*. He who has *tāmasa* faith is *tāmasa*.

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।

प्रेतान् भूतगणाञ्चान्ये यजन्ते तामसा जनाः ॥४॥

Yajante sāttvikā devān yakṣarakṣāmsi rājasāḥ

Pretān bhūtagaṇaṁścānye yajante tāmasā janāḥ

Sātvikas worship gods, *³though they do not know the scriptural injunctions.

Rājasas worship, without knowing scriptural injunctions, demigods and demons.

Tāmasas worship, without knowing scriptural injunctions, spirits and ghosts.

G.V. (1) *Rājasas* and *Tāmasas* intend to worship Indra and other gods as prescribed in scriptures. But there are demons and demigods by those very names and they take away the offerings made by *Rājasas* and *Tāmasas*.

(2) *Rājasas* attain imitation heaven. *Tāmasas* attain a post called *bhūtagaṇa* in the army of Śiva. Mahāviṣṇupurāṇa says this.

(3) *Sātvikāḥ* = *sātvikaśraddhāvantah*; *Śāstravidhānamajānantopi sātvikaśraddhamātrānvitāḥ janāḥ*. *Rājasāḥ* = *rājasaśraddhāvantah*, *śāṣṭravidhānamajānantah*. *Tāmasāḥ* = *tāmasaśraddhāvantah*, *śāṣṭravidhānamajānantah*.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥५॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तः शरीरस्थं तान् विद्ध्यसुरनिश्चयान् ॥६॥

Aśāstravihitam ghoram tapyante ye tapo janāḥ
Dambhāhamkārasamyuktāḥ kāmarāgabalanvitāḥ

Karśayantaḥ śarīrastham bhūtagrāmacetasah

Mām caivāntaḥśarīrastham tām viddhyāsuraṇiścayān

Those foolish people, who perform ferocious austerities prescribed in works other than scriptures, being overtaken by hipocracy and egotism and by lust, passion and prejudice, emaciating the host of gods and ME also

dwelling in the body, you must know, are of demoniac resolve.

G.V. (1) The said performers of the said austerities are demons and spirits. They are fit to go down to dark regions.

(2) Bhūtagrāma = Host of gods. They are in the body of souls as presiding deities of organs. GOD is immanent in all. Emaciation of them means considering them inefficient and inadequate.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

Āhārastvapi sarvasya trividho bhavati priyaḥ

Yajñastapastathā dānaṁ teṣāṁ bhedamimaṁ śṛṇu

G.V. The classification of *jīvasas sātṛvika*, *rājasa* and *tāmasa* is determined by innate faith and deeds of individuals. Taste for food, approach to sacrifices, austerities and offerings also can be determinants. A few following verses elaborate this.

Even the food consumed by all is dear in three classes. So are sacrifices, austerities and offerings. Listen to ME on their distinctions.

आयुस्सत्त्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः

Āyussattvabalārogyasukhaprītivivardhanāḥ

Rasyāḥ snigdḥāḥ sthīrā hr̥dyā āhārāḥ sātṛvikapriyāḥ

The foods which promote longevity, gentleness, strength, health, lasting happiness and cheerfulness and which are enjoyable, pleasant, leave durable good effects and cherishable are dear to *sātṛvikas*.

G.V. (1) Some foods give purity to mind and consequently persons become gentle.

(2) *Sukha* = Lasting happiness on consuming once.

(3) *Preeti* = Joy that is experienced at the time of consumption.

(3) *Snigdha* = Tender and lubricant

(4) The listed food items are *rājasa* if they do not promote the listed good effects.

कट्वाम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

Kaṭvāmlalavaṇātyuṣṇatīkṣṇarūkṣavidāhinaḥ

Āhārā rājasasyeṣṭā duḥkhaśokāmayapradāḥ

Bitter, sour, saltish, very hot, pungent, harsh and burning foods and those producing sorrow, agony and disease are dear to *rājasas*.

G.V. (1) The prefix '*ati*' in the word *atuṣṇa* should be read with all the words.

(2) *Rūkṣa* = without *rasa*. *Rasa* is an ingredient that produces joy, strength and shining.

(3) The listed food items are not *rājasa*, but *sātvika* if they do not cause sorrow, agony and disease.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

Yātayāmaṁ gatarasaṁ pūti paryuṣitaṁ ca yat

Ucchiṣṭamapicāmedhyaṁ bhojanaṁ tāmasapriyam

Food items that are past three hours after cooking, tasteless, putrid, stale, leftover and dirty are dear to *tāmasas*.

G.V. Enjoyableness, beneficialness etc of food differ from individual to individual. But the classification is generally true.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

Aphalākāṅkṣibhīryajño vidhidṛṣṭo ya ijjate
Yaṣṭavyameveti manaḥ samādhāya sa sāttvikaḥ

That is *sātvika* sacrifice which is performed as per prescriptions, with no aspiration for returns, with a sense of duty and love.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

Abhisandhāya tu phalaṁ dambhārthamapi caiva yat
Ijjate Bharataśreṣṭha taṁ yajñaṁ viddhi rājasam

O the best of Bharatas! that sacrifice is, you understand, *rājasa* which is performed with an aspiration for beneficial return and with a hypocritical showmanship.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

Vidhihīnamasṛṣṭānnaṁ mantrahīnamadakṣiṇam
Śraddhāviraḥitaṁ yajñaṁ tāmasaṁ paricakṣate

That sacrifice is *tāmasa* which is not in accordance with prescription, is without serving of food, is without

mantras, is without *dakṣiṇā* – the offering of money and other valuables as per prescription - and is without faith – the learned say.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

Devadvijaguruprājñapūjanam śaucamārjavam

Brahmacaryamahimsā ca śārīram tapa ucyate

The worship of gods, of twice born, of teachers and of learned, purity, uprightness, continence and non-violence – this is said to be physical penance.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

Anudvegakaram vākyaṁ satyaṁ priyahitam ca yat

Svādhyāyābhyasanam caiva vāṅmayam tapa ucyate

The speech that does not offend, is truthful, is pleasant, is beneficial and study of scriptures – this is said to be the penance of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

Manahprasādah saumyatvaṁ maunamātmavinigrahaḥ

Bhāvasamśuddhirityetat tapo mānasamucyate

Serenity of mind, gentleness, reflectiveness, a distinct setting of mind in GOD, absence of bunch of desires – this is said to be mental penance.

G.V. (1) *Ātmavinigraha = Ātmani paramātmāni manaso viśiṣya avasthānam.*

(2) *Bhāvasamsuddhih = Bhave āśāye, samsuddhih = nānākāmarāhityam.*

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥

Śraddhayā parayā taptam tapas tat trividham naraiḥ

Aphalākāṅkṣibhir yuktaiḥ sāttvikam paricakṣate

The said penance of three kinds performed with utmost faith by people who do not expect beneficial returns and who are familiar with *Yoga* of dedicating their deeds to GOD is *sātvika* – the learned say.

Note: (1) *Yoga* is any act that is instrumental in achieving a set goal.

G.V. Dedication to GOD of deeds performed as per scriptural prescriptions is *Yoga*.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

Satkāramānapūjārtham tapo dambhena caiva yat

Kriyate tadiha proktam rājasam calamadhruvam

That penance which is performed with an intention to attract recognition, praise and felicitation and to exhibit one's importance is said to be *rājasa*. It is without foundation and is not lasting.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१९॥

Mūdhagrāheṇātmano yat pīḍayā kriyate tapaḥ
Parasyotsādanārthaṁ vā tat tāmasamudāhṛtam

That penance which is performed with a foolish obstinacy and self-torture or with the intention of destroying the enemy is said to be *tāmasa*.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

Dātavyamiti yaddānaṁ dīyate'nupakāriṇe
Deśe kāle ca pātre ca tad dānaṁ sātṭvikaṁ smṛtam

That dāna (offering) which is made, with a sense that it is duty to offer, to deserving persons who cannot do anything in return, in right place and at right time is thought to be *sātṭvika dāna*.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्राजसमुदाहृतम् ॥२१॥

Yat tu pratyupakārārthaṁ phalamuddiśya vā punaḥ
Dīyate ca parikliṣṭaṁ tad dānaṁ rājasam smṛtam

That *dāna* is thought to be *rājasa* when it is made with an expectation of matching return or intending a gain and when the offered thing is earned by unjust means.

G.V. *Parikliṣṭam*= Substance earned by unjust means.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥

Adeśakāle yad dānaṁ apātrebhyaśca dīyate
Asatkṛtam avajñāntaṁ tat tāmasamudāhṛtam

That *dāna* which is made at a wrong place and wrong time, to an undeserving, disrespectfully and contemptuously is said to be *tāmasa*.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

Om tat saditi nirdeśo Brahmanāstrividhaḥ smṛtaḥ

Brāhmaṇāstena vedāśca yajñāśca vihitāḥ purā

Om (One on whom the world is dependent and who is within the world), Tat (fully virtuous and beyond bare sense), Sat (Free from blemishes and fully virtuous) are the three names of Brahman – say the authored scriptures. By HIM, at the time of creation, *Brāhmaṇas*, *Vedas* and sacrifices and worships were created.

G.V. (1) Creation of Vedas is their manifestation.

(2) The word *Brāhmaṇāḥ* means *Brāhmaṇa* and others. Therefore the word means : *Brāhmaṇas*, *Kṣatriyas*, *Vaiśhyas*, *Sūdras*.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

Tasmādomityudāhṛtya yajñadānatapaḥkriyāḥ

Pravartante vidhānoktāḥ satatam Brahmapādinām

Therefore the acts – sacrifice, *dāna* and penance prescribed in scriptures – of the exponents of Brahman get underway after the utterance of Om.

G.V. Performance of sacrifice, *dāna* and *tapas* in the company of *Brāhmaṇas* as per prescriptions after uttering OM with the knowledge of its meaning make them *sātvika*.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

Tadityanabhisandhāya phalaṁ yajñatapahkriyāḥ

Dānakriyāśca vividhāḥ kriyante mokṣakāṅkṣibhiḥ

The various acts of sacrifices, penances and *dāna* are performed, as worship of 'Tat' – the fully virtuous Brahman, by the seekers of emancipation without expecting any lower return.

G.V. 'Tat' is a name of *Brahman* as said in 17.23. Performance of acts prescribed in scriptures as a worship of 'Tat' and intending no other gain is another factor that makes them *sātvika*.

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

Sadbhāve sādhubhāve ca sadityetat prayujyate

Praśaste karmaṇi tathā sacchabdaḥ Pārtha yujyate

The word *sat* is used in the sense of genesis and goodness. O Partha! The word *sat* is used in the sense of praiseworthy deed also.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥२७॥

Yajñe tapasi dāne ca sthitiḥ sad iti cocyate

Karma caiva tadarthīyaṁ sadityevābhidhīyate

Unswerving faith in sacrifice, penance and *dāna* is also called *sat*. And deeds performed as worship of GOD is as well called *sat*.

G.V. The word *sat* means blemishless and fully virtuous. It is GOD alone. Therefore if we perform sacrifice, *dāna*, penance etc bearing in mind that GOD is the primary meaning of the word *sat*, our deeds also will be free from blemishes and gain virtues to a large extent.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८॥

Aśraddhayā hutam dattam tapas taptam kṛtam ca yat
Asadityucyate Pārtha na ca tat pretya no iha

Sacrifice, *dāna*, penance and any other deed performed as per scriptures without faith in GOD is called *asat*. O Partha! it is neither fruitful after death nor here.

G.V. (1) *Aśraddhā* = absence of faith in GOD.

(2) Sacrifice, *dāna* etc mentioned in the verse are to be understood as sacrifice, *dāna* etc as per scriptures.

(3) Sacrifice, *dāna* etc though performed as prescribed in scriptures are '*asat*' i.e. bad, if they are performed without faith in GOD.

(4) As a matter of fact, the said performance will not be in accordance with scriptural prescriptions if there is no faith in GOD.

(5) Therefore faith in GOD is the key to success in all the endeavours, especially in endeavours the goal of which is emancipation. Therefore *Śraddhā* i.e. faith is prominently elaborated.

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CHAPTER - XVIII

अर्जुन उवाच-

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥१॥

Arjuna uvāca

Sannyāsasya mahābāho tattvamicchāmi veditum
Tyāgasya ca Hṛṣīkeśa prthak Keśiniṣūdana

G.V. (1) Realisation of GOD leads to liberation. The means of GOD-realization has been described in previous chapters. The description is scattered. Here it will be summed up.

(2) The products of three *guṇas* – *satva*, *rajas* and *tamas* mentioned in the fourteenth chapter-will be detailed here.

(3) *Sannyāsa* is said to be a means of liberation – (ref. ch. 5, verse 6) *Tyāga* is said to be a means of liberation (ref. ch.12. verse 12).

Arjuna, now, prays KṚṢṆA to show the essential distinction between the two.

O Lord of all organs of sense and action! O destroyer of Keśin! O mighty armed! I want to know the essence of renunciation i.e. *sannyāsa* and relinquishment i.e. *tyāga* severally.

श्रीभगवानुवाच-

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

Śrībhagavān uvāca

Kāmyānām karmaṇām nyāsaṁ sanyāsaṁ kavayo viduḥ

Sarvakarmaphalatyaḡam prāhustyaḡam vicakṣaṇāḥ

The renunciation i.e. sannyāsa is giving up of actions or undertakings aimed at reaping fruits – so understand the learned. Relinquishment of fruits, except the pleasure of GOD, of all kinds of works is *tyāga* – say the clear-sighted.

G.V. (1) For some deeds aiming at the gain is optional. Example : *Jyotiṣṭoma* sacrifice. Some deeds must be performed when there is a definite aim at reaping the provided fruit. For example : *Kārīri* sacrifice. Of the first category gain only should be relinquished and not the deed. Deeds themselves, belonging to second category, should be relinquished.

(2) The principle of relinquishment of fruits is not applicable to the fruit of GOD's grace or pleasure.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

Tyājyaṁ doṣavadityeke karma prāhurmanīṣiṇaḥ

Yajñadānatapaḥkarma na tyājyamiti cāpare

Defective deeds (deeds which bind the doer to cycle of births, deaths and miseries) should be given up – say some learned men. Some others say : sacrifice,

dāna, penance and other prescribed deeds should not be given up.

G.V. (1) Penance = *Kṛchra cāndrāyaṇa*, fast etc.

Karma = auxiliary functions related to sacrifice. Or Compulsory and occasion-driven functions.

(2) Statements of the two groups of scholars differ. Wisdom or the essence of statements does not. Not aiming at binding fruits is the wisdom.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥४॥

Niścayaṁ śṛṇu me tatra tyāge Bharatasattama

Tyāgo hi Puruṣavyāghra trividhaḥ samprakīrtitaḥ

O best of Bharatas! hear from ME the firm conclusion about relinquishment. O best of men! relinquishment, it is said by learned, is of three kinds.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

Yajñadānatapaḥkarma na tyājyaṁ kāryameva tat

Yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām

Acts of sacrifice, *dāna* and penance should not be given up. They should be performed. Sacrifice, *dāna* and penance purify the informed.

G.V. (1) Purify means : they do not bind or they enhance the quality of pleasure in the state of emancipation.

(2) Therefore everyone should perform deeds incumbent on his *Varṇa* and *Āśrama*.

(3) To ascetics pursuit of knowledge is sacrifice, imparting of knowledge and providing a state of fearlessness is *dāna*, adherence to celibacy, austerities etc. is penance.

(4) To women and to people belonging to fourth group study of *viṣṇunāma* is sacrifice. Speaking truth, fasting etc are penance.

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

Etānyapi tu karmāṇi saṅgam tyaktvā phalāni ca

Kartavyānīti me Pārtha niścitam matamuttamam

O Pārtha! Even these deeds ought to be performed giving up attachment and desire for fruits. This is my best and resolute view.

G.V. Desire for inferior fruits like heaven is not good. Desire for grace of GOD and emancipation is acceptable. It elevates, does not harm.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

Niyatasya tu sannyāsaḥ karmaṇo nopapadyate

Mohāt tasya parityāgastāmasaḥ parikīrtitaḥ

It is not right to give up prescribed duties. Giving up of that duty out of delusion, it is said, is *tāmasa* renunciation.

G.V. Abandonment of *karma* itself, not of attachment and of fruits, is renunciation – this perception is illusion. This illusion is delusion.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

Duḥkhamityeva yat karma kāyaklesabhayāt tyajet

Sa kṛtvā rājasam tyāgam naiva tyāgaphalam labhet

If one gives up doing prescribed deeds out of fear of physical strain and with the thinking 'it is difficult to do' that renunciation is *rājasa*. Such a person would not reap the fruits of renunciation.

G.V. Fruit of renunciation is GOD's pleasure.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।१।

Kāryamityeva yat karma nityataṁ kriyate'rjuna

Saṅgam tyaktvā phalaṁ caiva sa tyāgaḥ sātṭviko mataḥ

O Arjuna! if prescribed deeds are done with a sense of duty renouncing attachment and desire for fruit, that renunciation is held *sātvika*.

G.V. Doing prescribed duties and being unattached to them and to the accruing fruits is *sātvika* renunciation.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

Na dveṣṭyakuśalaṁ karma kuśale nānuṣajjate

Tyāgī sattvasamāviṣṭo medhāvī chinnaśaṁsayah

He who would not dislike unpleasant and straining deeds, who would not be attached to pleasant deeds, who would submit all his acts to GOD, who is endowed with *satva*, who is wise and whose all the doubts are dispelled, is *sātvika* renouncer.

G.V. (1) Medhāvī = well-informed about GOD.

(2) Chinnasamśayah = who has no doubts about higher and lower principles and about observance of deeds purported to worship GOD.

(3) Tyāgī = who submits all actions to GOD.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

Na hi dehabhṛtā śakyam tyaktuṁ karmāṇyaśeṣataḥ

Yastu karmaphalatyāgī sa tyāgītyabhidhīyate

It is indeed impossible for any embodied soul to relinquish all the work. He who gives up fruits of deeds is called relinquisher.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

Aniṣṭamiṣṭam miśraṁ ca trividham karmaṇaḥ phalam

Bhavatyatyāginām pretya na tu saṁnyāsinām kvacit

Threefold is the fruits of deeds : Unpleasant, pleasant and mixed. They accrue to the non-relinquishers of fruit after death. To relinquishers they never accrue.

G.V. (1) Tyāgins = the relinquishers of fruits - undertake to perform some sacrifices like *Kārīrī* which are fruit-aimed for the sake of others.

Sannyāsins never undertake to do such deeds.

To suggest this distinction the word *Sannyāsinām* is used tho it means *tyāginām*.

(2) Relinquishers of fruits will gain knowledge of GOD, devotion to HIM and disirelessness for worldly pleasures. This gain leads to

GOD-realisation. This in turn leads to liberation and excellence in the quality of bliss in the state of liberation.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥१३॥

Pañcāitāni mahābāho kāraṇāni nibodha me
Sāṁkhya kṛtānte proktāni siddhaye sarvakarmaṇām

G.V. (1) Relinquishment of fruits of such deeds of which desire for fruits is optional, (2) abstaining from performance of such deeds which are invariably driven by desire for fruits and (3) not undertaking to perform the said deeds for the benefit of others are the meanings of the word *sannyāsa*.

Not only this much. Giving up of any sense of “*aham kartā*” = “I am doer” with regard to any performed deed is also the meaning of the word *sannyāsa*.

To state this fourth meaning in the verse 17 here is a prelude upto the verse 16.

O mighty armed! learn the following five causes of *karma*, required for the success of all (*karmans*). They are stated in the doctrine of *Sāṅkhya*.

G.V. *Sāṅkhya* is the Vedic doctrine preached by sage Kapila, an incarnation of Lord Viṣṇu.

अधिष्ठानं ततः कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१४॥

Adhiṣṭhānaṁ tataḥ kartā karaṇaṁ ca prthagvidham
Vividhāśca prthakceṣṭā daivam caivātra pañcamam

Locus (of *karma*) and the agent and a variety of instruments and a variety of auxiliary activities and providence – the fifth.

G.V. (1) Kartā means : agent – GOD.

(2) Or Kartā means finite soul. *Daiva* means GOD.

(3) Sense organs and tools used in performing sacrifices are instruments.

(4) Activities of action organs and contemplation are auxiliary activities.

Note : Repeated use of 'and' in the translation is to make the meaning of the indeclinables - *tatah*, '*ca*' (used thrice) and '*evam*' - in the verse clear.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥

Śarīravāṅmanobhiryat karma prārabhate naraḥ

Nyāyyam vā viparitam vā pañcaite tasya hetavaḥ

These five are the causes of *karman* – just or unjust – which a person undertakes by means of his body, speech and mind.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

Tatraivam sati kartāramātmānaṁ kevalam tu yaḥ

Paśyatyakṛtabuddhitvānna sa paśyati durmatih

Such being the case, the man of perverse mind who looks upon himself as the sole agent (of *karman*), does not see (things) in the right perspective, as his faculty of understanding is not refined through the process of learning.

G.V. (1) Finite soul cannot do anything without an impulsion from a higher source.

(2) Kevalam Kartā = sole agent.

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमान् लोकान्न हन्ति न निबध्यते ॥१७॥

Yasya nāhaṅkrto bhāvo buddhiryasya na lipyate

Hatvāpi sa imān lokānna hanti na nibadhyate

He who does not have the pride that 'I have done this', whose mind is not bent to reap the fruit of the deed done, would not kill anybody even after destroying all the worlds and would not be affected by the ill effects of *karman*.

G.V. (1) Śiva and Yama who are designated with the authority of destroying the world and meting out the death pass the criteria laid down in the verse. They are not affected by any consequent ill-effect.

(2) As the verses 16 & 17 chide and praise the persons having the sense of "aham kartā" and "nāham kartā" they suggest that giving up of the sense of "aham kartā" is the meaning of the word *sannyāsa*.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥१८॥

Jñānam jñeyam parijñātā trividhā karmacodanā

Karaṇam karma karteti trividhaḥ karmasamgrahaḥ

Any injunction with regard to any *karman* is of three kinds (1) Knowledge (2) Known (3) Knower. Factors required to perform a *karman* are, briefly, of three kinds (1) Instruments (2) Execution, (3) Doer.

G.V. (1) Because injunction pre-supposes three factors the injunction itself is described as of three kinds in the verse.

Note : Knowledge = Awareness of necessity of performing a *karman*. Known = *Karman* and the fruit it yields. Knower = One who performs with a good understanding.

(2) The verse 14 has listed five causes of a *karman*. This verse reduces them to three (1) *Karaṇa* : sense and action organs, tools, body etc and providence, (2) *Karma* : action, (3) *Kartā* : Finite souls and GOD.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥१९॥

Jñānam karma ca kartā ca tridhaiva guṇabhedataḥ

Procyate guṇasaṅkhyāne yathāvacchr̥ṇu tānyapi

Knowledge, work and doer are of three kinds in accordance with *guṇas*. This is said in a chapter on *guṇas* (Vedic Sāṅkhya school of Kapila). Hear about them as they are.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

Sarvabhūteṣu yenaikam bhāvamavyayamīkṣate

Avibhaktaṁ vibhakteṣu tajjñānam viddhi sāttvikam

That knowledge, you must know, is *sātvika* by which one can see an indeclinable, pre-eminent and the same GOD in all i.e. finite souls and inanimate entities.

G.V. (1) *Vibhakteṣu sarvabhūteṣu* = In all finite souls that are mutually different and graded.

(2) *Bhāva* = eternal Viṣṇu.

(3) *Eka* = Pre-eminently supreme.

(4) *Avibhaktam vibhakteṣu* = not different tho present in different entities.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

*Prthaktvena tu yajjñānam nānābhāvān prthagvidhān
Vetti sarveṣu bhūteṣu tajjñānam viddhi rājasam*

That perception, you must know, by which one sees myriad entities as mutually different, and sees GOD present in them as having different measure of power, is *rājasa*.

G.V. The perception that is right about the world and wrong about GOD is *rājasa*.

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

*Yat tu kṛtsnavadekasmin kārye saktamahaitukam
Atattvārthavadalpaṁ ca tat tāmasam udāhṛtam*

That cognition (1) which takes some insignificant *jīva* or phenomenon as sole and whole world, (2) which takes the transforming or changing *jīva* as ever-constant (because it is ever perfect) Brahman. (3) which grasps the entire universe as a figment of imagination of a single *jīva*, (4) which is not reasonable, (5) which fails to grasp the truth or grasps the world as unreal, (6) which is low or abject is called *tāmasa* (by the learned).

G.V. (1) *Kārya* is *jīva* because he changes from the state of bondage to one of liberation. Some phenomenon is also called *kārya*.

(2) *Kṛtsna* means complete. Brahman is the complete or Perfect Soul. Therefore the word *Kṛtsna* is interpreted as Brahman.

(3) *Kṛtsna* means that which includes everything. The entity called *jagat* or universe includes everything. Therefore the word *kṛtsna* is interpreted as *jagat* i.e. universe.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

Niyataṁ saṅgarahitamarāgadveṣataḥ kṛtaṁ

Aphalaprepsunā karma yat tat sāttvikamucyate

That *karman* which is *niyata* (obligatory), performed without attachment and without love or hate and which is not fruit-oriented is called *sātvika*.

G.V. (1) desirable effect accrues if performed, adverse if not performed – such *karman* is *niyata* i.e. obligatory.

यत्तु कामेप्सुना कर्म साहङ्गारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

Yat tu kāmepsunā karma sāhaṅkāreṇa vā punaḥ

Kriyate bahuḷāyāsaṁ tad rājasamudāhṛtaṁ

That *karman* performed, by one who is ego-driven, expects to derive benefits, with a great deal of exertion is *rājasa*.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥२५॥

Anubandham kṣayam himsāmanapekṣya ca pauruṣam
Mohādārabhyate karma yat tat tāmāsamucyate

That karman undertaken out of false sense, without considering the consequence, loss, trouble to others and one's capacity is *tāmāsa*.

G.V. Moha = False sense that "I can do things on my own".

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

Muktasaṅgo'naḥmavādī dhṛtyutsāhasamanvitaḥ
Siddhyasiddhyornirvikāraḥ kartā sāttvika ucyate

The doer who is without attachment, would not boast that 'I am the doer', is endowed with fortitude and zeal, is not agitated by success or failure is called *sātvika* doer.

रागी कर्मफलप्रेप्सुः लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकाञ्चितः कर्ता राजसः परिकीर्तितः ॥२७॥

Rāgī karmaphalaprepsurlubdho himsātmako'śuciḥ
Harṣaśokānvitaḥ kartā rājasah parikīrtitaḥ

Yearning after fame, name etc, wants to be benefited, greedy, troublesome, dirty, pleased or distressed with success or failure – is a *rājasa kartā*.

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

Ayuktaḥ prākṛtaḥ stabdhaḥ śaṭho naikṛtiko'lasaḥ
Viṣādī dīrghasūtrī ca kartā tāmāsa ucyate

The *kartā* who is without yoga i.e. virtues such as dedication to GOD and self-denial, not refined, arrogant, works with hidden hatred, fraudulent, lazy, despondent and procrastinating is called *tāmāsa*.

G.V. (1) *Yoga* is virtues such as dedication to GOD, self denial. *Ayukta* is one who is without these virtues.

(2) *Prākṛta*. *Pra* + *akṛta*. *Pra*= refined, *akṛta*= not done. *Prākṛta*= not refined.

(3) *Viṣādī*= suffering from a mental weakness that causes ceasation from all activities.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय

॥२९॥

Buddherbhedam dhṛteścaiva guṇatastrividham śṛṇu

Procyamānamaśeṣeṇa pṛthaktvena Dhananjaya

O Dhananjaya! listen to the threefold distinction of the faculty of understanding and fortitude based on *guṇas* being described fully and separately.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

Pravṛttim ca nivṛttim ca kāryākārye bhayābhaye

Bandham mokṣam ca yā vetti buddhiḥ sā Pārtha sātvikī

The faculty of understanding, by means of which one understands, O Partha!, the factors which sustain this life and those which elevate to emancipation, what

ought to be done and what ought not to be done, what is to be feared and what is not to be feared, path of bondage and path of liberation, is *sātvika*.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

Yayā dharmamadharmam ca kāryam cākāryameva ca
Ayathāvat prajānāti buddhiḥ sā Pārtha rājasī

O Pārtha! that faculty of understanding by means of which one partially mistakes and partially understands right and wrong and what must be done and what must not be done is *rājasa*.

G.V. That faculty which is not infallible is *rājasa*.

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।

सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥

Adharmam dharmamiti yā manyate tamasāvṛtā
Sarvārthān viparitāmśca buddhiḥ sā Pārtha tāmasī

That faculty which engulfed by *tamas* misunderstands foul as fair and all things pervertedly is *tāmasa*, O Pārtha!

G.V. Examples for perversion is : cognition of things as unreal, without regulator, not dependant, momentary.

धृत्वा यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

Dhṛtyā yayā dhārayate manaḥprāṇendriyakriyāḥ
Yogenāvyabhicāriṇyā dhṛtiḥ sā Pārtha sāttvikī

O Pārtha! that *dhṛti* (fortitude) rightly guided and strengthened by *yoga* i.e. devotion to GOD, by which one can hold the activities of mind, life breaths and sense organs rightly, is *sātvika*.

G.V. *Yogena* = with devotion to GOD.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥३४॥

Yayā tu dharmakāmārthān dhṛtyā dhārayate'rjuna
Prasaṅgena phalākāṅksī dhṛtiḥ sā Pārtha rājasī

O Arjuna! that *dhṛti* by which one holds fast to *dharma*, *artha* and *kāma* and is passionately attached to the desire to reap benefits is *rājasa*.

G.V. *Prasangena* = *prakṛṣṭena snehena* = with passionate attachment.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

Yayā svapnam bhayaṁ śokaṁ viṣādam madameva ca
Na vimuñcati durmedhā dhṛtiḥ sā Pārtha tāmasī

O Pārtha! that *dhṛti* by which a stupid or evil minded does not give up sleep, fear, grief, depression and arrogance is *tāmasa*.

G.V. The list of sleep, grief etc is not exhaustive. It is only suggestive. It suggests everything prohibited. Eg. Dislike to GOD.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥३६॥

Sukham tvidānīm trividham śṛṇu me Bharatarṣabha
Abhyāsād ramate yatra duḥkhāntam ca nigacchati

O best of Bharatas! now you listen to ME about three kinds of happiness. That happiness which one relishes again and again for a long time and as a result of which one ceases from suffering completely,

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥

Yattadagre viṣamiva pariṇāme'mṛtopamam
Tat sukham sāttvikam proktamātmabuddhiprasādam

That which is not pleasant, like poison, at the beginning, is nector-like when matures and which emerges out of grace of GOD and out of graceful knowledge is *sātvika*.

G.V. (1) Ātmabuddhiprasādam : which emerges out of grace of GOD and knowledge.

(2) When knowledge is graceful, mind would not tend toward material pleasure.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

Viṣayendriyasamyogād yat tad agre'mṛtopamam
Pariṇāme viṣamiva tat sukham rājasam smṛtam

That happiness which arises after a contact between objects and sense organs, which is nector-like at the beginning and like poison in course of time is *rājasa*.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्राऽऽलस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

Yadagre cānubandhe ca sukhaṁ mohanamātmanah
Nidrālasypamādottham tattāmasamudāhṛtam

That happiness which arises from sleep, inertia and negligence, which deludes the self both at the beginning and at the end is *tāmasa*.

G.V. ālasyam = inertia or sloth in body.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिस्स्यात् त्रिभिर्गुणैः ॥४०॥

Na tadasti pṛthivyām vā divi deveṣu vā punaḥ
Sattvaṁ prakṛtijairmuktaṁ yad ebhiḥ syāt tribhirguṇaiḥ

There are no *jīvas* either on earth or among gods in the heaven which are free from three *guṇas* that emerged from the Primordial Nature.

G.V. (1) Liberated are free from *guṇas*.

(2) There are three categories of jivas (a) Sātvika (b) Rājasa (c) Tāmasa. Jivas in each category are of three kinds. (x) *Sātvikatāmasāḥ* : Manes, Gandharvas etc., (y) *Sātvika rajasāḥ* : Sages, (z) *Sātvikasātvikāḥ* : Gods. Among Sātvikasātvikas Bṛhaspti, Svāyambhuvamanu et al are sātvikasātvika tāmasa.

Indra is Sātvikasātvikarājasa. Four faced Brahman, Vāyu, their wives and Rudra are Sātvikasātvikasātvikā. Of the five Rudra is Sātvika-sātvikasātvikatāmasa. Saraswathi and Bhārati are Sātvikasātvika sātvikarājasa. Brahma and Vāyu are Sātvikasātvikasātvikasātvika.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

Brāhmaṇaksatriyaviśāṁ śūdrāṇāṁ ca paramtapa
Karmāṇi pravibhaktāni svabhāvaprabhavairguṇaiḥ

O tormentor of enemies! functions of *Brāhmaṇas*, *Kṣatriyas*, *Vaiśyas* and *Śūdras* are distinguished in accordance with the *guṇas* which closely follow their nature.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्राह्मकर्म स्वभावजम् ॥४२॥

Śamo damastapaḥ śaucam kṣāntirārjavameva ca

Jñānam vijñānamāstikyam brāhmakarma svabhāvajam

Faith in GOD, self-restraint, austerity, purity, forbearance, uprightness, general knowledge, deep knowledge as a product of deep study and research and faith in transcendental verities are the instinctive tendencies of *Brāhmaṇa*.

G.V. (1) Purity – internal and external

(2) Ārjava – consistency of thought, speech and action.

(3) Āstikyam – the thought that *dharma* and such other transcendental verities are useful.

शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

Śauryam tejo dhṛtirdākṣyam yuddhe cāpyapalāyanam

Dānamiśvarabhāvaśca kṣātram karma svabhāvajam

Fearlessness, vigour, fortitude, capacity, not fleeing the battle, munificence, capacity to reign – these are the instinctive acts and tendencies of *Kṣatriya*.

G.V. (1) Śama, dama etc virtues of Brāhmaṇa are to be found in Ksatriyas too in a lesser measure.

(2) In some emperors (cakravartins) these virtues are found in a bigger measure than they are found in *Brāhmaṇas*.

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

Kṛṣigorakṣavāṇijyam vaiśyakarma svabhāvajam
Paricaryātmakam karma śūdrasyāpi svabhāvajam

Agriculture, tending cattle and commerce are the instincts of *Vaiśya*. Service or being servant is the instinct of *Śūdra*.

Note : The above said (verse 42, 43, 44) instinctive tendencies are the criteria in the classification of souls into four groups. The prevalent groups by these names among human beings do not conform to the criteria.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

Sve-sve karmaṇyabhirataḥ samsiddhim labhate naraḥ
Svakarmanirataḥ siddhim yathā vindati tacchṛṇu

The man devoted to his instinctive tendencies attains great success. Listen to ME about how one devoted to his instinctive tendencies attains success.

G.V. Man who worships GOD through his instinctive activities rises to realize GOD and through it to attain liberation.

यतः प्रवृत्तिभूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

Yataḥ pravṛttirbhūtānām yena sarvamidaṁ tatam

Svakarmaṇā tamabhyarcya siddhiṁ vindati mānavaḥ

Man attains liberation by worshipping HIM, through instinctive activities, on account of Whom all living beings conduct their activities and by Whom the world is pervaded.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

Śreyān svadharṁo viguṇaḥ paradharmāt svanuṣṭhitāt

Svabhāvanīyatam karm kurvannāpnoti kilbiṣam

A deficient performance of *svadharma* is better than a perfect performance of *paradharma*. One who performs duties ordained by one's own nature does not incur any sin.

G.V. (1) Śreyān = better. Better because it is a means to accomplish principal object of human life.

(2) One should not give up *svadharma* with the apprehension of deficiency.

Note: (1) Svadharma = Activities or deeds based on one's instincts or innate nature.

(2) *Paradharma* = Activities or deeds which are alien to one's nature.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

Sahajam karm Kaunteya sadoṣamapi na tyajet

Sarvārambhā hi doṣeṇa dhūmenāgnirivāvṛtāḥ

O son of Kunti! one should not give up the deed that is in tune with his nature, despite it being defective. For, all deeds are clouded by defects as fire by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

Asaktabuddhiḥ sarvatra jitātmā vigataspr̥haḥ

Naiṣkarmyasiddhiṁ paramāṁ sannyāsenādhigacchati

He whose faculty of understanding is unattached to objects of worldly pleasure, who has control over his mind, who has no desire for inferior pleasures of other worlds ascends, through *sannyāsa* i.e. submission of all deeds to GOD, to a superlative accomplishment of *yoga* that leads to liberation or to an accomplishment called annihilation of all undesirable *karmans* in store.

G.V. (1) *Naiṣkarmyasiddhi* : *Naiṣkarmya* = liberation. *Siddhi*= accomplishment. Therefore the phrase means : An elevated state where the means of liberation is accessed.

(2) *Sannyāsa* = (a) Not doing things with an eye on beneficial return.
(b) Submission of all performances to GOD.

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽप्नोति निबोध मे ।

समासेन तु कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

Siddhiṁ prāpto yathā Brahma tathāpnōti nibodha me
Samāsenā tu Kaunteya niṣṭhā jñānasya yā parā

O son of Kunti! learn from ME briefly as to how one achieves the accomplishment which is the acme of

knowledge or enlightenment and consequently attains Goddess Lakṣmī and Parabrahman.

Note: The word *Brahma* in the verse means Goddess Lakṣmī and Parabrahman. Śrī Madhvācārya has furnished proof for this interpretation in his *Gītātatparyanirṇaya*.

बुद्ध्या विशुद्ध्या युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

Buddhyā viśuddhayā yukto dhr̥tyātmānaṁ niyamy ca
Śabdādīn viṣayāṁstyaktvā rāgadveṣau vyudasya ca

Viviktasevī laghvāśī yata-vākkāyamānasah
Dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ

Ahamkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ parigrahaṁ
Vimucya nirmamaḥ śānto Brahmabhūyāya kalpate

A seeker will be able to be contemplative of Brahman when he, equipped with pure intellect, regulates mind with fortitude, gives up objects (*śabda, rasa, gandha, sparśa* and *rūpa*) of worldly pleasure, keeps away affection and hatred, resorts to solitude, eats light food, restrains speech, body and mind, does meditation, and remain averse to worldly affairs, casts aside the sense

of 'I do', 'I am able', insolence, wants, anger, acceptance of donations and rises to be dispossessive and tranquil.

G.V. Ahamkara = sense of 'I do'. **Balam** = Sense of 'I am able'. **Darpa** = reckless to causes of fear. **Brahmabhūya** = Being in Brahman. This means : bent of mind to be contemplative of Brahman always.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

Brahmabhūtaḥ prasannātmā na śocati na kāṅkṣati

Samah sarvesu bhūteṣu madbhaktim labhate parām

A seeker, who has risen to be contemplative of Brahman always and has attained Goddess Lakṣmī, is tranquil, ceases to grieve, ceases to want, looks at all things alike, attains supreme devotion to ME.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

Bhaktiā māmabhijānāti yāvān yaścāsmi tattvataḥ

Tato mām tattvato jñātvā viśate tadanantaram

By means of devotion understands ME correctly as to how much I am pervasive spatially, temporally and virtue-wise. After knowing ME correctly by means of devotion enters into ME = attains liberation.

G.V. Mām viśate = *Madanupraviṣṭo bhavati* = enters into ME, *mukto bhavatītyarthah*. This means : Attains liberation.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

Sarvakarmāṇyapi sadā kurvāṇo madvyapāśrayah
Matprasādādavāpnoti śāśvataṁ padamavyayam

A summary of scriptures:

He, who performs all prescribed deeds and dedicates them to ME alone without fail attains, with my grace, the permanent and indeclinable abode i.e. GOD HIMSELF.

G.V. (1) *Pada* i.e. abode is GOD himself (2) The words *śāśvata* and *avyaya* mean that which is without beginning and end just as space.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

Cetasā sarvakarmāṇi mayi sannyasya matparah

Buddhiyogamupāśritya maccittah satataṁ bhava

Submit all deeds or performances to ME willingly, be convinced that I alone am supreme, resort to *yoga* i.e. *prāṇāyama*, *pratyāhara* etc that leads to enlightenment and fix your mind on ME constantly.

G.V. The verse shows the fine distinction between the *traividya* and the full fledged *Vaiṣṇava*. *Traividya* cannot willingly submit deeds to GOD, cannot be unswervingly convinced of the supremacy of GOD, cannot set his mind on GOD constantly.

Note: State of mind tells the two apart.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥५८॥

Maccittaḥ sarvadurgāṇi matprasādāt tariṣyasi

Atha cet tvamahamkārāṇna śroṣyasi vinaṅkṣyasi

If you submit your mind fully to ME you will get over all the adverse situations. If you don't listen to my advice out of self-conceit you will perish.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

Yadahmkāramāśritya na yotsya iti manyase

Mithyaiṣa vyavasāyaste prakṛtistvām niyokṣyati

If you stand on self-conceit and think that "I will not fight" your resolve is undoubtedly false. Your instinct and GOD's will will impel you (engage you in battle).

G.V. *Prkṛtiḥ* = *Īśvarecchā*

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥६०॥

Svabhāvajena Kaunteya nibaddhaḥ svena karmaṇā

Kartuṁ necchasi yanmohāt kariṣyasiavaśo'pi tat

O son of Kunti! you are fettered by your own acts which resulted out of *samskāra* (mental impression – products of varied experiences in the present and past births). You will do perforce that act which you do not want to do as you are delusion-ridden.

G.V. *Svabhāva* = *Samskāra*

Svabhāvajena karmaṇā = by acts which resulted out of *samskāra*.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

Īśvaraḥ sarvabhūtānām hṛddeśe'ṛjuna tiṣṭhati

Bhrāmayan sarvabhūtāni yantrārūḍhāni māyayā

O Arjuna! Īśvara abides in the hearts of all living beings prompting, with HIS free will, all of them that are resting in machine-like mortal bodies into various activities.

G.V. The verse explains how the finite soul does act perforce.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

Tameva śaraṇam gaccha sarvabhāvena Bhārata

Tatprasādāt parām śāntim sthānam prāpsyasi śāśvataṁ

O Bhārata! surrender to HIM only unreservedly and with full devotion. With HIS grace you will attain superlative loyalty to Īśvara and eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

Iti te jñānamākhyātaṁ guhyād guhyataram mayā

Vimṛśyaitadaśeṣeṇa yathecchasi tathā kuru

Thus has the highly secret knowable been disclosed to you by ME. Reflect on this fully and do as you like.

G.V. Guhyād guhyataram = atigopyam. (See chapter XI, XV)

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दूढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

Sarvaguhyatamam bhūyaḥ śṛṇu me paramam vacaḥ
Iṣṭo'si me dṛḍhamiti tato vakṣyāmi te hitam

A summary of the instruments of Realisation.

Listen again to MY pre-eminent words—most secret of all secrets. You are dearest to ME. Therefore I shall tell you that which is good to you.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

Manmanā bhava madbhakto madyājī mām namaskuru
Māmevaiṣyasi satyam te pratijāne priyo'si me

Set your mind on ME. Be devoted to ME. Worship ME. Bow down before ME. You shall attain ME. This is true. I shall promise. You are dear to ME.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Sarvadharmān parityajya māmekaṁ śaraṇam vraja
Aham tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ

(1) Give up all prescriptions that divert you to mundane affairs (2) Give up the mundane benefits of activities (3) Give up all prescriptions that obstruct your journey toward Viṣṇu. Just surrender to ME and ME only. I shall free you from all sins. Don't grieve.

Note : The words "Sarvadharmān parityajya" should not be taken in their apparent sense. This sense is totally against the preachings of KṚṢṆA in the foregoing verses. G.V. has given three meanings which are consistent with the foregoing.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

Idam te nātapaskāya nābhaktāya kadācana

Na cāśuśrūṣave vācyam na ca mām yo'bhyasūyati

This should never be revealed by you to one (1) who has not observed austerities (2) who is not a devotee, (3) who would not do service (to teachers, elders and GOD) (4) who would not like to listen to this and (5) who is jealous of ME.

G.V. (1) *Tapas*, *Bhakti*, *Śuśrūṣā* and *Anasūyā* make one eligible to understand the *Bhagavadgeetā*.

(2) Teaching to one who would not do service is more harmful than teaching to one who would not observe austerities.

(3) Teaching to an undevoted is more harmful than teaching to one who has meager *tapas* and *śuśrūṣā* to his credit.

(4) Teaching to one who is envious of GOD is most harmful.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

Ya idam paramam guhyam madbhakteṣvabhidhāsyati

Bhaktim mayi parāṁ kṛtvā māmevaiṣyatyasamśayaḥ

He who teaches this great secret to MY devotees will develop a superlative devotion to ME and will attain ME. There is no doubt.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

Na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ
Bhavitā na ca me tasmādanyaḥ priyataro bhuvi

Among human beings none does a dearer service to ME than the one who teaches *Bhagavadgeetā*. None will be, on the earth, dearer to ME than him.

G.V. (1) It should be understood that none was dearer.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

Adhyeṣyate ca ya imam dharmyam samvādamāvayoḥ
Jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ

I would be worshipped by means of sacrifice in the form of knowledge by him who studies this dialogue which upholds righteousness and is the instrument of rising to excellence i.e. the realisation of GOD – So I hold.

G.V. Dhāraakatvād dharmo Bhagavān. Tadiyam dharmyam. Dharmasāadhanamiti vā.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥७१॥

Śraddhāvānanasūyaśca śṛṇuyādapi yo naraḥ

So'pi muktaḥ śubhān lokān prāpnuyāt puṇyakarmaṇām

Even that person who just listens to the *Bhagavadgeetā* being faithful and unenvious would be discharged from all sins and would attain auspicious abodes earmarked for the souls of meritorious performances.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥७२॥

Kaccidetacchrutam Pārtha tvayaikāgreṇa cetasā

Kaccidajñānasammohaḥ praṇaṣṭaste Dhananjaya

O Pārtha! has this been heard by you with a concentrated mind? O Dhananjaya! has your delusion caused by ignorance been dispelled?

अर्जुन उवाच-

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

Arjuna uvāca

Naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayācyuta

Sthito'smi gatasandehaḥ kariṣye vacanam tava

O Acyuta ! delusion has disappeared with your grace. Right thought is gained by ME. Now I stand in the war field without any doubt. I shall abide by your words.

G.V. Putting down the enemies of GOD and their followers is Dharma. This thought has been restored.

Note: Hating GOD is hating the ennobling values of life. Those haters must be reformed. If they refuse to be reformed they must be put down.

सञ्जय उवाच-

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिमश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

Sanjaya uvāca

Ityaham Vāsudevasya Pārthasya ca mahātmanah
Samvādamimamaśrauṣam adbhutam romaharṣaṇam

I heard the above narrated wonderful and thrilling dialogue between the Great Vāsudeva and the great Pārtha.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात् साक्षात्कथयतः स्वयम् ॥७५॥

Vyāsaprasādācchrutavānetad guhyamaham param

Yogam yogeśvarāt Kṛṣṇāt sāksāt kathayataḥ svayam

I heard, with the grace of Lord Vyāsa, this great secret – *Yoga* = the instrument of achieving the highest goal of life, directly from KṚṢṆA the lord of *Yogas* while HE was teaching.

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

Rājan saṁsmṛtya-saṁsmṛtya saṁvādamimamadbhutam

Keśavārjunayoḥ puṇyam hṛṣyāmi ca muhur-muhur

O King! I recall again and again this wonderful and sacred dialogue between Keśava and Arjuna and experience thrill again and again.

G.V. *Puṇyam* : which causes a luck that brings happiness in the other world.

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः॥७७॥

Tacca saṁśmṛtya-saṁśmṛtya rūpamatyadbhutam Hareḥ
Vismayo me mahān rājan hr̥ṣyāmi ca punaḥ-punaḥ

O King! As I recall again and again that wonderful form of Hari (KṚṢṆA), great is my astonishment and I experience thrill with joy again and again.

G.V. tat ca rūpam = viśvarūpam

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

Yatra yogeśvaraḥ Kṛṣṇo yatra Pārtho dhanurdharaḥ

Tatra śrīrvijayo bhūtirdhruvā nītimatirmama

Where there is KṚṢṆA, the lord of *Yogās* and is Partha, the archer there will surely be wealth, victory, ascendancy, and morality – this is my firm conviction.

G.V. Yatra = In the army. Śrīh= Kingdom.

Sanjaya is telling Dhṛtarāṣṭra that Pāṇḍavas will be victors undoubtedly because of the presence of KṚṢṆA and Arjuna in the army.

* * * * *

Śrīkṛṣṇārpitamastu

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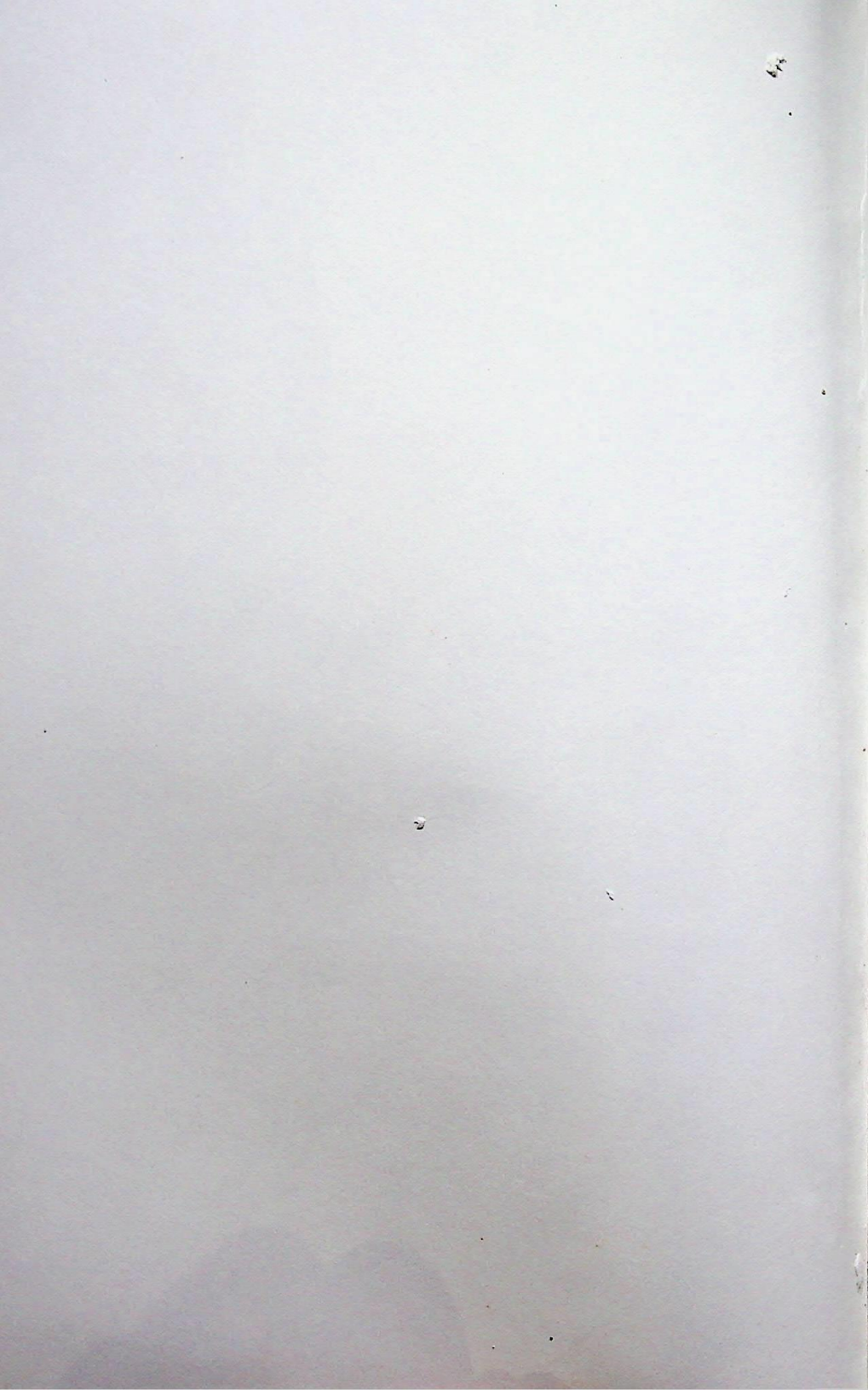
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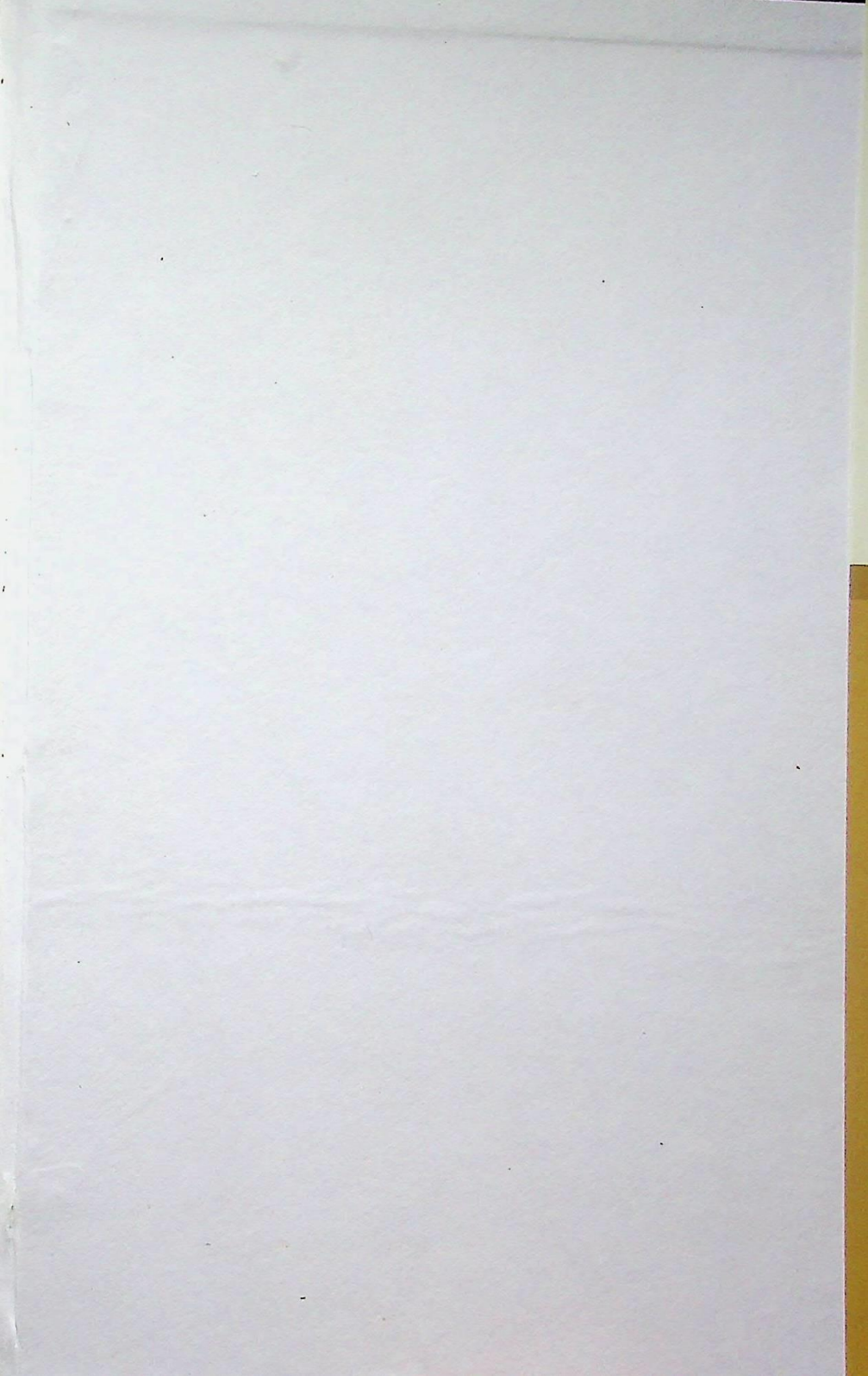
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The **Bhagavadgītā** is a quintessence of the Upaniṣads preached to knowledge-loving souls through Arjuna. A thorough study of the Bhagavadgītā and a good acquaintance with the Upaniṣads reveal the truth of this statement.

Many learned personalities visited Dhṛtarāṣṭra and counseled Duryodhana to give up the unethical path he was treading. They were treated with utter contempt. Elders - Dhṛtarāṣṭra, Bhīṣma, Droṇa etc., all - were unable to stop Duryodhana and co. from destroying the value system. Was there any value system to collapse after war ?

Author

Dr. C. H. Srinivasa Murthy, a native of Chitradurga, Karnataka is an alumnus of Poornapragna Vidyāpeetha, a traditional Gurukula in Bengaluru. M.A (Sanskrit) from Bengaluru University. Ph.D from Karnataka University. Was a faculty at Śārada Vilās College Mysuru. Has been teaching Vedānta and allied subjects to young and adult students for forty years. Presented papers in seminars and conferences. Contributed articles to various souvenirs and felicitation volumes.